

*J.H.S* A 24-1-24  
**Divine Cordial:**

Or, the Transcendent

**PRIVILEGE**  
**OF**

**Those that Love God,**

**And are**

**SAVINGLY CALLED.**

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Published by *THOMAS WATSON*,  
Minister of the Gospel.

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*But as for you, ye thought evil against me, but God  
meant it unto good, Gen. 50. 20.*

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The Epistle to the  
R E A D E R.

Christian Reader:

**T**Here are two things, which I have  
always looked upon as difficult:  
The one is, to make the Wicked  
sad; they want not cause of sadness,  
they are taken captive by Satan \*: This is all \* 2 Tim.  
that is gotten by fighting on the Devils side; 2. 26!  
he doth not make his Souldiers Captains, but  
Captives, he leads them Prisoners before him,  
and at last will give them damnable pay: Yet so  
are sinners blinded by the god of this world\*, \* 2 Cor.  
that they cannot see the Chains they are held in, 4. 4.  
but kiss their Fetters, and go laughing to Hell.  
The other puzzling difficulty, is, to make the  
Godly joyfull: Though they have enough to  
rock their troubled hearts quiet, and may  
encourage themselves in the Lord their  
God; yet like the froward child, they put a-  
way the breast, and refuse to be comforted. \* 2 Sam.  
Amnon, though a Kings Son, was lean \*. This 13. 4.

## The Epistle

dejection in the Godly, ariseth from a double Spring; either because of their inward comforts are darkned, or their outward comforts are disturbed: To cure both which troubles, I have put forth this ensuing Piece, hoping by the blessing of God, it will buoy up their desponding hearts, and make them look with a more pleasant aspect; I would prescribe them to take now and then a little of this Cordial. When the Prophet Elijah's spirits were ready to faint under the Juniper Tree, the Angel set before him a Cake, and a Cruse of Water, and when he had eaten, he was cheered, and went in the strength of that meat, till he came unto Horeb the Mount God \* Me thinks this Text like that sweet repast, may very much corroborate and strengthen the Saints in their journey to Heaven; and may be, as a sacred feather to drop the Golden Oyl of consolation into their hearts: All things shall work together for good, to them that love God. To know that nothing shall hurt the godly, is matter of comfort \*; but to be assured that all things which fall out, shall co-operate for their good, that their crosses shall be turned into blessings, that bloody showrs of affliction shall water the withering root of their Grace, and make it flourish more; here is that may fill their hearts with joy till they run over. It will be no small

\* 1 Kin.  
19. 8.

\* Pl. 91.  
10.

curved

## To the Reader.

vivement to me, if these Labours of mine prove  
advantagious to any. When S. Pauls Prison  
would not permit him the liberty of a Pulpit,  
he wrote some Epistles, the benefit whereof the  
Church of God hath reaped in after-Ages.  
When I am at present taken off from my publick  
employment of preaching, I shall be glad if I  
may be useful by writing; and while I myself  
am in a civil sense dead, I may make others in  
a spiritual sense alive: This is the Prayer of  
him, who is

Thy Friend, in all true

Affection and Devotion,

Thomas Watson.



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A  
DIVINE CORDIAL.

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CHAP. I.

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The Proæmium, or Introduction.

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Rom. 8. 28. *We know that all things work together for good, to them that love God, to them who are the called according to his purpose.*

**I**F The whole Scripture be the Feast of the Soul (as S. *Ambrose* saith) then this Chapter may be a dish at this feast, which with its sweet variety, may very much refresh and animate the hearts of Gods People. In the preceding verses the Apostle had been wading through the great Doctrines of Justification and Adoption: Mysteries so arduous and profound, that without the help and conduct of the Spirit, he might soon have waded beyond his depth. In this verse the Apostle toucheth upon that pleasant string of Consolation; *We know that all things work together for good, to them that love God.* Not a word but is weighty; therefore I shall gather up every fling of this Gold, that nothing be lost.

In

## *A Divine Cordial.*

In the Text there are three generall Branches. 1. A glorious Priviledge, *All things work for good.* 2. The Persons interested in this Priviledge; and they are doubly specified. 1. They are *Lovers of God.* 2. They are *Called.* 3. The Original and Spring of this effectual calling, set down in these words *κατὰ πρόθεσιν*, according to his purpose. Of these in order; and I begin with the first.

1. The glorious Priviledge; wherein there are two things considerable: 1. The certainty of the Priviledge, *οἶδαμεν*, *We know* 2. The excellency of the Priviledge, *πάντα συνεργεῖς τοῦ ἀγαθοῦ*, *All things work together for good.*

1. The certainty of the Priviledge: *we know.* It is not a matter pendulous or doubtful; the Apostle doth not say, *We hope*, or *conjecture*, but it is like an Article in our Creed, *we know all things work for good.* Whence observe,

*Doct.* *That the Truths of the Gospel, are evident and infallible.*

A Christian may come not only to a loose opinion, but to a certainty of what he holds. As the Axiomes in Logick, and Aphorismes in Physick, are demonstrated to Reason; so the Truths in Religion are demonstrated to Faith. *we know*, saith the Apostle. Though a Christian hath not a perfect knowledge of the Myste-  
ries

ries of the Gospel, yet he hath a certain know-  
 edge. *we see through a glass darkly* \*, 1 Cor. \* ἐν ἀνί-  
 13. 12. therefore we have not perfection of γματι.  
 knowledge; but *we behold with open face* †, † περ-  
 2 Cor. 3. 18. therefore we have a certainty. σώπω.  
 The Spirit of God doth imprint Heavenly  
 Truths upon the heart, as with the point of a  
 Diamond. A Christian may know infallibly  
 there is an evill in sin, a beauty in holinesse:  
 He may know that he is in the state of Grace,  
 1 John 3. 14. *We know that we have passed*  
*from death to life.* He may know that he shall  
 go to heaven, 2 Cor. 5. 1. *We know that if*  
*our earthly Tabernacle were dissolved, we have*  
*a building of God, an house made without hands*  
*eternal in the Heavens.* The Lord doth not  
 leave his People at uncertainties in matters of  
 Salvation. The Apostle comes with his *Pro-*  
*batum est*, in the Text, *We know*; we have  
 arrived at a περὶ Σωτῆς to holy confidence;  
 we have both the Spirit of God and our own  
 experience setting seal to it.

Let us not rest in Scepticism, but labor to Use.  
 come to a certainty in the things of Religion.  
 As that Martyr woman said, *I cannot dispute*  
*for Christ, but I can burn for Christ.* God knows  
 whether we may not be called forth to be wit-  
 nesses to this Truth; therefore it concerns us  
 to be well-grounded, & confirmed in it. If we  
 are doubtful Christians, we shall be wavering  
 Christi-

Christians; whence is apostacy, but from incredulity? Men first question the Truth, and then fall from the Truth. Oh beg the Spirit of God, not onely to anoint you, but to seal you  
2 Cor. 1. 22.

## CHAP. II,

Containing the grand Proposition.

2. **I** Passe to the second, the excellency of the Priviledge: *All things work together for good.* This is a *Jacobs* staffe in the hand of faith, with which we may walk cheerfully to the Mount of God: what will satisfie or give content, if this will not? *All things work together for good.* This word *work together*, is a Physicall expression. Several poisonous ingredients put together, being tempered by the skill of the Apothecary, make a Sovereign Medicine, and work together for the good of the Patient\*. So all Gods Providences being divinely tempered and sanctified, do work together for the best to the Saints. He who loves God, and is called according to his purpose, may say to his Soul, *Soul take thy ease, for, there is much good laid up for thee, every thing in the world shall be for thy good.* This is a Christians Cordial, which may cause the colour to come in his face, and make him like *Jonathan*, who when he had tasted the honey

\* *Venena  
ex corpori-  
bus per ve-  
nenataphar-  
maca edu-  
cunt medi-  
ci, P. Mart.*

## *A Divine Cordial.*

at the end of the rod, *his eyes were enlightned,*  
1 Sam. 14. 27. Why should a Christian ex-  
enterate himself? why should he kill him-  
self with care, when all things shall sweetly  
concur, yea conspire for his good? The re-  
sult of the Text is this.

Doct. *That all the various dealings of God with  
his Children, do by a special Providence  
turn to their good\*.*

Psal. 25. 10. *All the paths of the Lord are  
mercy unto such as keep his Covenant.* If every  
path hath mercy in it, then it works for good.

\* *Nemo qui  
scilicet Christi-  
anus de re-  
rum cata-  
strophe de-  
bet ambi-  
gere, P.  
Mart.*

1. What things work for good to the  
Godly?

2. Why all things work for good to the  
Godly?

1. What things are they which work for  
good to the Elect?

1. The best things.

2. The worst things.

### CHAP. III.

*Shewing that the best things work for good to  
the Godly.*

1. **T**He best things work for good to the  
Godly: There are eight of these.

1. Gods Attributes work for good; these  
three in particular.

1. Gods Power works for good. It is a  
*glorious*



\* *Judg.*  
14. 14.

glorious power, *Col.* 1. 11. and it is engaged for the good of the Elect. Out of this *strong* comes forth *sweetness* \*. The Power of God works for good four ways.

1. In supporting us in misery.
2. In supplying our wants.
3. In subduing our corruptions.
4. In conquering our enemies.

Gods Power works for good,

1. In supporting us in misery, *Dent.* 33. 27. *Underneath are the everlasting Arms.* What upheld *Daniel* in the Lions Den? *Jonah* in the Whales Belly? the three Children in the Furnace? onely the power of God. Is it not strange to see a bruised Reed grow and flourish? How is a weak Christian able, not onely to endure affliction, but rejoyce in it? He is upheld by the Arms of the Almighty, *2 Cor.* 12. 9. *My strength is made perfect in weakness.*

2. In supplying our wants. God creates comforts when means fail: He that brought food to the Prophet *Elijah* by the unnatural Ravens will bring sustenance to his people. God can preserve the Oyl in the Cruse, *1 Kin.* 17. 14. The Lord made the Sun on *Abaz's* Dial go ten degrees backward: So when our outward comforts are declining, and it is almost Sun-setting, God often causeth a revival, and brings the Sun many degrees backward.



3. In subduing our corruptions; *Mic. 7. 19.* *He will subdue our iniquities.* The Hebrew word is יכבדו *He will put them under the yoke.* Is thy sin strong? God is powerfull, he will break the head of this *Leviathan.* Is thy heart hard? God will dissolve that stone in Christs blood, *Job 23. 13.* *The Almighty maketh my heart soft.* When we say as *Jehoshaphat,* *We have no might against this great Army,* the Lord goes up with us, and helps us to fight our battels; he strikes off the heads of those *Goliath-lusts* which are too strong for us.

4. In conquering our enemies. He stains the pride, and breaks the confidence of adversaries\*. *Psal. 2. 9.* *Thou shalt break them with a rod of iron.* There is rage in the Enemy, malice in the Devil, but power in God. How easily can he rout all the Forces of the wicked! *2 Chron. 14. 11.* *It is nothing for thee Lord to help.* Gods power is on his Churches side, *Deut. 33. 29.* *Happy art thou Israel, O people saved by the Lord, who is the shield of thy help, and the sword of thy excellency.*

ἐν τῷ ἰσχυρῷ  
τερον τοῦ  
ἀνωθεν  
συμμάχου  
ἀσπελάου  
οὐ τοῦ  
Chrys.

2. The *Wisdom* of God works for good. Gods wisdom is our Oracle to instruct us. As he is the *Mighty God*, so the *Counsellor*, *Isa. 9. 6.* We are oftentimes in the dark, and matters intricate and doubtfull, know not which

which way to take; here God comes in with light, *Psal. 32. 8. I will guide thee י'י י'י mine eye. EYE*, there is put for Gods wisdom. Whence is it the Saints can see further than the most quick sighted Politicians? They *foresee an evil*, and hide themselves, they flee from Satans Sophisms; this is *עֲלֵמוּת*; Gods wisdom is the *Pillar of fire* to go before, and guide them.

3. The *Goodness* of God works for good two ways. 1. Gods goodness is a means to make us good, *Rom. 2. 4. The goodness of God leadeth thee to repentance*. The goodness of God is a spiritual Sun beam to melt the heart into tears. Oh saith the soul, Hath God been so good to me? hath he reprieved me so long from Hell, and shall I grieve his Spirit any more? shall I sin against *Goodness*? 2. The goodness of God works for good, as it useth in all our blessings. The daily favours we receive, are the silver streams which flow from the Fountain of Gods goodness. This Divine Attribute of *goodness*, brings in two sorts of blessings. 1. *common Blessings*. All partake of these; the bad as well as the good: The sweet dew falls upon the Thistle, as well as the Rose, *Psal. 33. 5. 2. Crowning Blessings*. These only the godly partake of, *Psal. 103. Who crowneth us with loving kindness*. Thus the blessed Attributes of God work for good to the Saints.

2. The Promises of God work for good : The Promises are *Dei Chirographum* (as *Austin* calls them) a *Bill of Gods hand*; is it not good to have *security*? The Promises are the Breasts of the Gosple; and is not the breast for the good of the Infant? They are called *Precious Promises*, *Pet. 1. 1 4.* they are as *Aqua vite* to a soul that is ready to faint. *Cardan* saith, Every Precious stone hath some vertue, latent in it: They Promises are full of vertue, and that especially in four Cases.

1. Are we under the *guilt* of sin? there is a Promise, *Exod. 34. 6.* *The Lord, the lord merciful, gracious, &c.* where God doth as it were put on his glorious Embroidery, & hold out the Golden Scepter, to encourage poor trembling sinners to come to him. *The Lord Merciful.* God is more willing to pardon, than to punish: Mercy doth more multiply in him, than sin in us: Mercy is his Nature: The Bee naturally gives honey; it stings only when it is provoked. But saith the guilty sinner, I cannot deserve mercy: but he is *Gracious*; he shews mercy, not because we deserve mercy, but because *he delights in mercy*. But what is that to me? perhaps my name is not in the pardon: *He keeps mercy for thousands*; the Exchequer of mercy is not exhausted: God hath Treasures lying by, and why mayest not  
B thou

thou come in for a Childs part? This Promise is as bezar stone.

2. Are we under the defilement of sin? there is a Promise working for good, *Hof. 14.*

14. *I will heal their back slidings.* God will not only bestow *mercy* but *grace*. And he hath made a Promise of sending his Spirit, *Isa. 44.*

3. which for its sanctifying nature, is in Scripture compared sometimes to *Water*, which cleanseth the Vessel; sometimes to the *Wind*, which is the Fan to winnow and purifie the Air; sometimes to *Fire*, which doth refine Mettals: Thus the Spirit of God shall cleanse and consecrate the Soul, making it partake of the Divine Nature.

3, Are we in great dangers? there's a Promise works for our good, *Psal. 91. 15.* *I will be with him in trouble.* God doth not use to bring his people into troubles, and leave them there, but will stand by them, he will hold their head and heart when they are fainting. And there is another Promise, *Psal. 37. 39.* *He will be their strength in the time of trouble.* Oh said the soul, I shall faint in the day of tryal; but God will be the strength of our heart; he will joyn his forces with us; either he will make his hand lighter, or our faith stronger.

4. Do we fear outward wants? there is a Promise, *Psal. 34. 01.* *They that fear the Lord, shall not want any good thing.* If it be

good for, us, we shall have it; if it be not good for us, then, the not having of it, is good.

*Exod. 23. 25. I will blesse thy bread, and thy water.* This blessing falls as the honey dew upon the leaf, it sweetens that little we possess.

Let me want the *Venison*, so I may have the *Blessing*. *Quest.* But I fear I shall not get a

livelyhood. *Ans.* Peruse that Scripture,

*Psal. 37. 25. I have been young, and now am old, yet have I not seen the righteous forsaken,*

*nor his seed begging bread.* How must we understand this? 1. *David* speaks it as his own ob-

servation; he never beheld such an Eclipse, he never saw a godly man brought so low, that

he had not a bit of bread to put in his mouth. *David* never saw the righteous and their

seed lacking. Though the Lord might try godly Parents a while by want, yet not their Seed

too: The Seed of the godly shall be provided for. 3. *David* never saw the righteous beg-

ging of bread, and forsaken, Though he might be reduced to great straits; yet not forsaken;

still he is an heir of Heaven, and God loves him. Thus in all these Cases the Promises

will work for good.

How do the Promises work for good?

1. They are food for Faith; and that which strengthens Faith works for good. The Pro-

misses are the Breast milk of Faith; Faith sucks nourishment from them, as the child by draw-

ing

*Quest.*

*Ans. 1.*



ing the Breast. *Gen. 37. 7. Jacob feared exceedingly: His spirits were ready to fail now he goes to the Promise, vers. 12. Lord thou hast said, thou wilt do me good.* This Promise was his food; he got so much strength sucking this Promise, that he was able to wrestle with the Lord all night in prayer, and would not let him go till he had blessed him.

2. The Promises are springs of joy. There is more in the Promise to comfort, than in the world to perplex. *Ursin* was comforted by that Promise, *Joh. 10. 29. No man shall pluck them out of my Fathers hands.* The Promises are Cordials in a fainting fit. *Psal. 119. 9. Unless thy word had been my delight, I had perished in my affliction.* The Promises are Cork to the Net, to bare up the heart from sinking in the deep waters of distress.

3. The Mercies of God work for good the Godly.

1. *Temporal mercies*, as Health, Prosperity. Mercy works most kindly upon an ingenious spirit,

1. The mercies of God humble: 2 *Sa. 7. 1. Then went King David in, and sat before the Lord, and said. Who am I, O Lord God? and what is my fathers house, that thou hast brought me hitherto? Lord, whence is such honour conferred*



conferr'd upon me, that I should be King? that I who did follow the sheep, should go in and out before thy people? So saith a gracious heart, Lord, what am I that it should be better with me than others? that I should drink of the fruit of the Vine, when others drink, not only a Cup of *Wormwood*, but a Cup of *Blood*? what am I, that I should have those mercies, which others want, who are better than I? Lord, whence is it, that notwithstanding all my unworthiness, a fresh Tide of mercy comes in every day? The mercies of God make a sinner proud, but a Saint humble.

2. The mercies of God have a melting influence upon the soul; they dissolve it in love to God\*. Gods Judgments make us fear\* him, his mercies make us love him. How was *Saul* wrought upon by kindness! *David* had him at the advantage, and might have cut off, not only the skirt of his Robe, but his head; yet he spares his life: This kindness melted *Saul's* hearts, 1 *Sam.* 24. 16. *Is this thy voyce, my son David? and Saul lift up his voyce, and wept.* Such a melting influence hath Gods mercy, it makes the eyes drop with tears of love.

\* Διὰ τῶν πολλῶν εἰς ἡμᾶς ἐνεργείας κατὰ τὴν ἐκκλησίαν ὁ Θεὸς ἡμᾶς ἐφελκυσσιν, Chrysost.

3. The mercies of God make the heart fruitful. When you lay out more cost upon a field, it bears a better crop. A gracious soul

honours the Lord with his substance; he doth not do with his mercies, as Israel with their Jewels and Ear-rings, make a Golden Calf; but as Solomon did with the money thrown into the Treasury, build a Temple for the Lord. The Golden showers of mercy cause fertility.

4. The mercies of God make the heart thankfull: *Psal. 116. 12, 13. Quid retribuam Domino? What shall I render unto the Lord for all his benefits towards me? I will take the Cup of salvation.* David alludes to the people of Israel, who at their Peace-Offering did use to take a Cup in their hands, and give thanks to God for Deliverances. Every mercy is an Alms of Free Grace; and this enlargeth the soul in gratitude. A good Christian is not a Grave to bury Gods mercies, but a Temple to sing his praise. If every Bird in its Kind (as *Ambrose* speaks) doth chirp forth thankfulness to its Maker; much more will an ingenious Christian, whose life is enriched and perfumed with mercy.

5. The mercies of God quicken: As they are Load-stones to love, so Whet-stones to obedience: *Psal. 319. 9. I will walk before the Lord in the Land of the living.* He that takes a review of his blessings, looks upon himself as a person engaged for God; he argues from the sweetness of mercy, to the swiftness

of duty; he spends and is spent for Christ; he dedicates his *το ζην* to God. Among the Romans, when one had redeemed another, he was ever afterwards to serve him. A soul encompassed with mercy is zealously active in Gods service.

6. The mercies of God work compassion to others. A Christian is a *temporal Saviour*; he feeds the hungry, cloaths the naked, visits the Widow and Orphan in their distress; the backs and bellies of the poor, are the furrows where he sows the golden Seeds of his Charity: *Pf. 112. 5. A good man sheweth favour and lendeth*: Charity drops from him freely, as Myrrh from the Tree. Thus to the godly, the mercies of God work for good, they are wings to lift them up to Heaven.

2. *Spiritual mercies* work for good, the blessed Ordinances: 1. The Word Preached works for good; it is *a savour of life*, it is *verbum cum unctione*; it is a soul-transforming Word, it assimilates the heart into Christs likeness, it is the breeder of Assurance, *1 Thes. 1. 5. Our Gospel came to you, not in word only, but in power, and in the Holy Ghost,* \* *παντες αγαθε και φαιλου εν η παρ-ευχη,* *and in much assurance*: It is *vehiculum salutis*, the Charet of Salvation.

2. Prayer works for good\*. Prayer is the Bellows of the affections, it blows up holy desires and ardours of soul: Prayer hath power *Chr. orat. de prec.* with

with God, *Isa. 45. 11. Command ye me.* It is a Key that unlocks the Treasury of Gods Bowels. Prayer keeps the heart open to God, and shut to sin; it asswageth the intemperate heats and swellings of lust. It was *Luther's* counsel to a friend, when he perceived a temptation begin to arise, to betake himself to Prayer. Prayer is *Bombarda Christianorum*, the Christians Gun, which they discharge against their enemies. Prayer is the *Pancreston*, the Soverain Medicine of the soul: Prayer sanctifies every mercy, *1. Tim. 4. 5.* it is the dispeller of sorrow; by venting the grief it easeth the heart. When *Hannah* had prayed, *she went away, and was no more sad,* *1 Sam. 1. 18.* And if it hath these rare effects, then it works for good.

3. The Lords Supper works for good: It is an Emblem of the Marriage Supper of the Lamb, *Rev. 19. 9.* and an *Earnest* of that Communion we shall have with Christ in Glory; it is a *feast of fat things*; it gives us bread from Heaven, such as doth not onely preserve life, but prevent death. It hath glorious effects in the hearts of the Godly; it quickens their Affections, strengthens their Graces, mortifies their Corruptions, revives their Hopes, encreaseth their Joy. *Luther* saith, *It is as great a work to comfort a dejected soul, as to raise the dead to life;* yet this

may

may, and somtimes is done to the souls of the  
Godly in the blessed Supper. The Sacrament  
hath a peculiar excellency above the Word  
preached. In the Word there is the Breath  
of God, in the Sacrament the Blood of God;  
in the Word we hear his Voice, in the Sacra-  
ment we have his kifs. The Word proceeds  
out of Gods mouth, the Sacrament out of  
his sides.

4. The Graces of the Spirit work for good.  
Grace is to the soul as light to the eye, as  
health to the body. Grace doth to the soul as  
a vertuous wife doth to her husband, *Pro. 3 1.*  
*12. She will do him good all the days of her life.*  
How incomparably useful are the Graces!  
Faith and fear go hand in hand; Faith keeps the  
heart cheerful, Fear keeps the heart serious;  
Faith keeps the heart from sinking in despair,  
Fear keeps it from floating in presumption;  
all the Graces display themselves in their  
beauty: Hope is the *Helmet*, *1 Thes. 5. 8.*  
Meekness the *Ornament*, *1 Pet. 3. 4.* Love  
the *Bond of perfectness*, *Col. 3. 14.* The  
Saints Graces are Weapons to defend them,  
Wings to elevate them, Jewels to enrich  
them, Spices to perfume them, Stars to adorn  
them\*. Cordials to refresh them: And doth  
not all this work for good? The Graces are  
our Evidences for Heaven; is it not good to  
have

\* *ψυχὴ  
λαμπρὴ  
τέρα γίνε-  
ται, τὴν  
δοξαμένην  
χαίει.*



have our Evidences ready at the hour of death?

5. The Creatures of God work for good to the Godly. 1. Creatures *inanimate*, Jude 5. 20. *The Stars in their course fought against Sifera*; the Stars as the Host of God gathered in a Battalio, and by their influences raising terrible tempests, did as it were conspire the ruine of *Sifera* and his Army. 2. Creatures *animate*. The Angels, those noble Citizens and Princes of Heaven, work for the good of the Saints\*. The good Angels are ready to do all offices of love to the people of God. *Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?* Some of the Fathers are of opinion, that every Believer hath his tutel Angel; it needs no hot debate, it may suffice that we know the whole Hierarchy of Angels is employed for the good of the Saints. The good Angels do service to the Saints :

1. *In life*. The Angel did comfort the Virgin Mary, *Luke 1. 28* the Angel did stop the mouths of the Lions that they could not hurt Daniel, *Dan. 6. 22*. A Christian hath an invifible Guard about him, the Tutelage, and Guardian ship of of Angels, *Psa. 91. 11. He shall give his Angels charge over thee to keep thee in all thy wayes*. The Angels are of the Saints Life guard; yea, the chief of the

\* *Domestici Dei, cœli cives, principes Paradisi, Bern.*



the Angels; *Are they not all ministring spirits?*  
The highest Angels take care of the lowest  
Saints.

2. *At death.* The Angels are about the  
Saints sick beds to comfort them. As God  
comforts by his Spirit, so by his Angels. Christ  
in his Agony was refreshed by an Angel,  
*Luke 24. 45.* So are Believers in a agony  
of death: And when the Saints breath expires,  
their souls are carried up to Heaven by a  
Convoy of Angels, *Luke 16. 22.*

3. *At the day of Judgement.* 1. The Angels  
shall open the Saints Graves, and dig  
away the earth from their bodies, and shall  
conduct them into the presence of Christ  
when they shall be made like his glorious bo-  
dy, *Mat. 24. 31.* He shall send his Angels, and  
they shall gather together his Elect, from the  
four winds from the one end of Heaven to the  
other. 2. The angels at the day of Judgement  
shall rid the Godly of all their enemies.  
Here, the Saints are plagued with enemies,  
*Psal. 38. 20.* They are mine adversaries, be-  
cause I follow the thing that good is: well,  
the Angels will shortly give Gods people a  
Writ of ease, and set them free from all their  
enemies; *Mat. 13. 38.* The tares are the  
children of the wicked one, the harvest is the end  
of the world, the reapers the Angels; as  
therefore the tares are gathered and burnt in the  
fire

fire, so shall it be in the end of the world, the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things which offend, and them which do iniquity, and cast them into a furnace of fire. At the day of Judgment the Angels of God will take the wicked, which are the Tares, and will bundle them up, and throw them into Hell-furnace, and then the Godly will not be troubled with enemies any more: Thus the good Angels work for good. See here the honour and dignity of a Believer, he hath Gods name written upon him *Rev. 3. 12.* the Holy Ghost dwelling in him *2 Tim. 1. 14.* and a Guard of Angels attending him.

*Insuper nostro lateri ministros, cœlitus addit*

6. The Communion of Saints works for good, *2 Cor. 1. 24.* *συ ἐργαὶ ἑσμεν*, We are helpers of your joy. One Christian conversing with another is a means to confirm him: As the stones in the Arch help to strengthen one another; one Christian by imparting his experiences doth hear and quicken another *Heb. 10. 24.* Let us provoke one another to love and good works: How doth Grace flourish by holy conference! a Christian by good discourse drops that oyl upon another as makes the Lamp of his Faith burn the brighter.

7. Christs intercession works for good. Christ is in Heaven as *Aaron* with his golden plate

plate upon his fore-head, and his precious incense, and he prays for all Believers as well as he did for the Apostles, *John 17.20. Neither pray I for these alone, but for all them that shall believe in me.* When a Christian is weak, and can hardly pray for himself, Jesus Christ is praying for him; and he prays for three things. 1. That the Saints may be kept from sin, verse 15. *I pray that thou shouldest keep them from the evil.* We live in the world as in a Pest-house; Christ prays that his Saints may not be infected with the contagious evil of the times. 2. For his peoples progress in holiness, ver. 17. *Sanctifie them:* Let them have constant supplies of the Spirit, and be anointed with fresh oyl. 3. For their glorification, ver. 24. *Father, I will that those which thou hast given me, be with me, where I am.* Christ is not content till the Saints are in his arms. This prayer which he made on Earth, is the Coppy and Pattern of his prayer in Heaven. What a comfort is this, when Satan is tempting, Christ is praying! this works for good.

Christ's prayer takes away the sins of our prayers. As a child (saith *S. Ambrose*) that is willing to present his father with a Posie, goes into the Garden, & there gathers some Flowers and some Weeds together, but coming to his mother, she picks out the Weeds, and binds

binds up the Flowers; and so it is presented to the Father. Thus when we have put up our prayers, Christ comes, and picks away the Weeds, *the sin of our prayer*, and presents nothing but Flowers to his Father, which are a sweet smelling savour.

8. The Joynt stock of the Saints prayers work for good to the Godly. The Saints pray for all the Members of the body Mystical; their prayers prevail much \*. 1. They prevail for recovery out of sickness, *Jam. 5. 15. The prayer of Faith shall save the sick, and the Lord shall raise him up.* 2. For victory over enemies, *Isa. 37. 4. Lift up thy prayer for the remnant that is left, ver. 36.* Then the Angel of the Lord went forth and smote in the Camp of the Assyrians, an hundred and fourscore, and five thousand. 3. For deliverance out of prison, *Acts 12. 5. Prayer was made without ceasing of the Church unto God for him; vers. 7. And behold the Angel of the Lord come upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, and his chains fell off. The Angel fetched Peter out of prison, but it was prayer fetched the Angel.* 4. For forgiveness of sin, *Job 42. 8. My servant Job shall pray for you, for him will I accept.* Thus the prayers of the Saints work for good to the Body Mystical. And this is no small privilege to a child of God, that he hath a constant

αἱ ψυχὰι  
διὰ τὸ ἀ-  
γίων πνε-  
ματων  
ἀσπάζον-  
ται καὶ  
ἀνέμουν  
ἐν σελίαις  
τρεχουσιν  
ἐν χερσίν.

stant Trade of Prayer driven for him. When he comes into any Town or Corporation, he may say, I have some Prayer here, nay, all the world over I have a stock of prayer going for me; when I am indisposed, and out of tune, others are praying for me, who are quick and lively. Thus the best things work for good to the people of God.

CHAP. IV.

Shewing that the worst things work for good to the Godly.

**T**He worst things work for good to the Godly \*. Mistake me not, I do not say of their own nature they are good †, for they are a fruit of the curse; but though they are naturally evil, yet they are morally good, the wise over-ruling hand of God disposing and sanctifying. As the Elements, though of contrary qualities, yet God hath so tempered them, that they all work in an harmonious manner, for the good of the Universe. Or as in a Watch the wheels seem to move contrary one to another, but all carry on the motion of the Watch, & help to make the Alarm strike: So things that seem to move cross to the Godly, yet by the wonderful Providence of God work for their good. Among these

worst

things in  
their own  
nature, do  
not co-ope-  
rate, but  
contra-  
operate.



worst things, there are four sad evils wrought for good to them that love God.

## SECTION I.

*Shewing that the evil of affliction works good to the Godly.*

1. **T**He evil of affliction works for good. There are two heart-quieting considerations in all the afflictions which befall us.

1. That God hath a special hand in them. *Ruth 1. 21. The Almighty hath afflicted me.* Instruments can no more stir till God give them a Commission, than the Ax can cut of itself without an hand. *Job* eyed God in affliction: therefore, as *Austin* observes, *He doth not say, The Lord gave, and the Lord took away*; but *The Lord hath taken away* whoever brings an affliction to us, it is God that sends it.

\*Non dixit  
Job, Deus  
dedit, Dia-  
bolus ab-  
stulit.

2. The second heart-quieting consideration, is, That afflictions work for good: *Jer. 24. 5. Like these good figs, so will I acknowledge them that are carryed away captive of Judah whom I have sent out of this place into the Land of the Chaldeans for their good.* Judahs captivity in Babylon, was *לטובה* for their good. *Psal. 110. 71. It is good for me that I have been afflicted*\* Which Text, like *Moses* Tree, cast into the bitter waters of affliction

χαιρόμε-  
νοι τοῖς  
αἰσχροῖς  
τοῖς ἰδ-  
εοῖς παρὰ  
τοῖς Θεοῖς.

*Theod.*

may make them sweet and wholsom to drink of. Afflictions to the Godly are medicinable. Out of the most poysonful drug God extracts our salvation. Afflictions are as needful as Ordinances, 1 *Pet.* 1. 6. No vessel can be made of Gold without fire; so it is impossible that we should be made vessels of honour, unless we are melted and refined in the furnace of affliction. *Psal.* 25. 10. *All the paths of the Lord are mercy*; his bloody paths are mercy. As the Linnen intermixeth bright colours with dark shadows; so doth the wise God mix *mercy* with *judgement*. Those afflictive providences which seem to be prejudicial, are beneficial: Let us take some Instances in Scripture. *Joseph's* brethren threw him into a pit, afterwards they sell him, then he is cast into prison, yet all this did work for his good: His abasement made way for his advancement he was made the second man in the Kingdom. *Gen.* 50. 20. *Ye thought evil against me, but God meant it to good.* *Jacob* wrestled with the Angel, and the hollow of *Jacobs* thigh was out of joynt, this was sad; but God turned it to good, there he saw Gods face, and there the Lord blessed him, *Gen.* 32. 30. *Jacob called the name of the place Peniel, for I have seen God face to face.* Who would not be willing to have a bone out of joynt, so he might have a sight of God? King *Manassah* was

C

bound

bound in Chains, this was sad to see a Crown of Gold changed into Fetters ; but it wrought for his good, for , *when he was in affliction he besought the Lord, and humbled himself greatly, and the Lord was entreated of him,* 2 Chr. 33.

11, 12. He was more beholding to his Iron Chain, than to his Gold Chain; the one made him proud, the other made him humble. *For* was a spectacle of misery, he lost all that ever he had, he abounded only in boils and ulcers, this was sad; but it wrought for his good, his grace was more proved and improved ; God gave a Testimony from Heaven of his integrity , and did compensate his losse by giving him twice as much as ever he had before, *Job* 42. 10. *Paul* was smitten with blindness, this was uncomfortable, but it turned to his good; God did by that blindness make a way for the light of grace to shine into his soul ; it was the beginning of an happy conversion *Acts* 9. 6.

As the hard frosts in Winter bring on the flowers in the Spring ; as the night ushers in the morning star : So the evils of affliction produce much good to those that love God. But we are ready to question the truth of this and to say as *Mary* did to the Angel, *How can this be?* therefore I shall shew you several wayes how affliction works for good.

1. As it is our Preacher and Tutor, *Mi. 6, 9.*

*Hear ye the Rod\*.* Luther saith, he could\* never rightly understand some of the *Psalms*, till he was in affliction. Affliction teacheth two things. 1. What sin is. In the Word preached, we hear what a dreadful thing sin is, that it is both defiling and damning, but we fear it no more than a painted Lyon; therefore God lets loose affliction, and then we feel sin bitter in the fruit of it. A sick-bed often teacheth more then a Sermon; we can best see the ugly visage of sin in the glasse of affliction. 2. Affliction teacheth us to know our selves. In prosperity we are for the most part strangers to our selves; God makes us know afflictions that we may the better know our selves: we see that corruption in our hearts in time of affliction, which we would not believe was there. Water in the glasse looks cleer, but set it on the fire, and the scum boils up: In prosperity, a man seems to be humble and thankful, the water looks cleer, but set this man a little on the fire of affliction, and the scum boils up; much impatience and unbelief appeareth. Oh saith a Christian, I never thought I had had such a bad heart, as now I see I have; I never thought my corruptions had been so strong, and my graces so weak.

2. Afflictions work for good as they are a means to make the heart more upright. In

\*Cum vices dorso meo imprimeres, precepta tua cordi meo insculpsisti. Rivet. in Psal.

prosperity the heart is apt to be divided, *Hos.* 10. 2. The heart cleaves partly to God, and partly to the World; it is like a Needle between two Load stones, God draws, and the World draws; now, God takes away the World that the heart may cleave more to him in sincerity. *Corrigere, quasi cor rectum facere*; Correction, is a setting the heart right and strait. As we sometimes hold a crooked stick over the fire to straiten it: So God holds us over the fire of affliction to make us more strait and upright. Oh how good is it, when sin hath bent the soul awry from God, that affliction should straiten it again!

3. Afflictions work for good, as they conform us to Christ. Gods Rod is a Pencil to draw Christs Image more lively upon us. It is good that there should be a symmetry and proportion between the Head and the Members. Would we be parts of Christs Mystical Body, and not like him? His lie (as *Calvin* saith) was a series of suffering, *Isa.* 53. 2. *A man of sorrow, and acquainted with grief*: He wept, he bled. Was the Head Crowned with Thorns, and do we think to be Crowned with Roses? It is good to be like Christ though it be by sufferings. Jesus Christ drank a bitter Cup, it made him sweat drops of blood to think of it; and though it be true, he drank the poyson in the Cup (*the wrath of God*)

yet



yet there is some Wormwood in the Cup left which the Saints must drink: Onely here is the difference between Christs sufferings and ours; his were satisfactory, ours are onely castigatory.

4. Afflictions work for good to the Godly, as they are destructive to sin. Sin is the Mother, affliction is the Daughter; the Daughter helps to destroy the Mother. Sin is like the Tree that breeds the Worm, and affliction is like the Worm that eats the Tree. There is much corruption in the best heart; affliction doth by degrees work it out, as the fire works out the Dross from the Gold, *Isa. 27.9. This is all the fruit, to take away his sin.* What if we have more of the rough File, if we have less Rust? Afflictions carry away nothing but the excrements of sin. If a Physitian should say to a Patient, Your body is distempered, & full of bad humors, which must be purged out, or you dye; but I will prescribe Physick, which though it make you deadly sick yet it wil carry away the dregs of your disease, and save your life: would not this be for the good of the Patient? Afflictions are the purging Pills God useth to carry away our spiritual distempers; they cure the Tympany of pride, the Feaver of lust, the Dropie of covetousnesse: Do they not then work for good?

5. Afflictions work for good, as they are a means to loosen our hearts from the World. When you dig away the earth from the root of a Tree, it is to loosen the Tree from the earth: So God digs away our earthly comforts, to loosen our hearts from the earth\*. We read of a Star. *Rev. 11. 8. The name of the Star is Wormwood.* Have not we seen this Star appear? Do not we find this Star Wormwood in every condition? A Thorn grows up with every Flower.

\**Eveniunt mala in hac vita, ne viator tendens ad patriam stabulum pro domo diligat.* Aust.

*Surgit amari aliquid quod in ipsis floribus angat.*

God would have the world hang as a loose Tooth, which being twitched away, doth not much trouble us. Is it not good to be weaned? the oldest Saint needs it. Why doth the Lord break the Conduit pipe; but that we may go to him in whom are all our fresh springs\*.

\**Psal. 87.*

7.

6. Afflictions work for good, as they make way for comfort. *In the valley of Achor a door of hope. Hosea 2. 25.* Achor signifies trouble: God sweetens outward pain, with inward peace. *John 16. 20. Your sorrow shall be turned into joy.* Here is the Water turned into Wine. After a bitter Pill God gives Sugar. *Paul* had his Prison songs. Gods Rod hath Honey at the end of it. The Saints in affliction have had such sweet raptures of

of joy, that they have thought themselves in the borders of the Heavenly *Canaan*; they have gathered *Grapes of Thorns*.

7. Afflictions work for good, as they are magnifying of us, *Job* 7. 17. *What is man that thou shouldst magnifie him, and that thou shouldest visit him every morning?* God doth by affliction magnifie us three wayes 1. In that he will condescend so low as to take notice of us; that he will afflict us, rather than loose us. 'Tis an honour that God will mind dust and ashes: 'Tis a magnifying of us, that God thinks us worthy to be smitten. Gods not striking, is a slighting, *Isa.* 1. 5. *Why should ye be stricken any more?* if you will go on in sin, take your course, sin your selves into Hell 2. afflictions do magnifie us, as they are *Insignia honoris*, Ensigns of Glory, Signs of Sonship, *Heb.* 12. 7. *If you endure chastning, God dealeth with you, as Sons.* Every print of the Rod is a badge of honour. 3. Afflictions do really tend to the magnifying of the Saints, as they make them renowned in the world. Souldiers have never been so admired for their victories, as the Saints have been for their sufferings. The zeal and constancy of the Martyrs in their tryals have rendred them famous to posterity. How eminent was *Job* for his patience! God leaves his name upon Record, *Ye have heard of the patience of Job, James* 5.

11. *Job* the Sufferer, was more renowned than *Alexander* the Conquerour.

8. Afflictions work for good, as they are means to make us happy, *Job* 5. 17. *Happy is the man whom God correcteth*. What Politician or Moralist ever placed happiness in the Crosse? *Job* doth; *Happy is the man whom God correcteth*.

*Quest.* How do afflictions make us happy?

*Ans.* In that afflictions being sanctified, bring us nearer to God\*. The Moon in the full is further off from the Sun: so are many farther off from God in the full Moon of prosperity; affliction brings them nearer to God. The Load-stone of mercy doth not draw us so neer to God, as the cords of affliction. When *Absalom* set *Joab's* Corn on fire, then he came running to *Absalom*, 2. *Sam.* 14. 10. When God sets our wordly comforts on fire, then we run to him, and make our peace with him. When the *Prodigal* was pinched with want, then he returned home to his father, *Luke* 15. 18. When the Dove could find no rest for the sole of her foot, then she flies to the Ark: When God brings a Deluge of affliction upon us, then we flye to the Ark Christ. Thus affliction makes us happy in bringing us neerer to God\*. Faith can make use of the waters of affliction to swim faster to Christ.

9. Afflictions work for good, as they do

\* συλλέ-  
γεται πρὸς  
θεόν.  
*Cyril.*

\* *Mila quæ  
hic no pre-  
munt ad  
Deum ire  
cogunt.*

put

put to silence the wicked: How ready are they to asperse and calumniate the Godly, that they serve God onely for self interest; therefore God will have his people endure sueffrings for Religion, that he may hang a Pad lock on the lying lips of wicked men. When the Atheists of the world see that God hath a people, who serve him not for a Livery, but for love, this stops their mouths. The Devil accuseth *Job* of hypocrisie, that he was a mercenary man, all his Religion was made up of ends of gold and silver, *Job* 1. 9. *Doth Job serve God for naught? Hast not thou made a hedge about him? &c.* Well, saith God, *put forth thy hand, touch his estate.* The Devil had no sooner received a Commission, but he falls a breaking down *Job's* hedge; I, but still *Job* worships God, Chap. 1. 20. and professeth his faith in him, Chap. 13. 15. *Though he slay me, yet will I trust in him.* This did amuse and silence the Devil himself. How doth it strike a damp into wicked men, when they see that the Godly will *iratum colere numen*, keep close to God in a suffering condition, and when they lose all, yet will hold fast their integrity.

10. Afflictions work for good, as they make way for glory; 2 *Cor.* 4. 17. not that they merit Glory, but they prepare for it. As ploughing prepares the earth for a Crop; so afflictions do prepare, and make us meet for  
 Glory



\* *Ad tempus affligi bonum hominem etiam ex benignitate est, ut scilicet copiosius donetur, & beatorum fiat. Lud. Vives.*

Glory. The Limner lays his Gold upon dark colours: So God first lays the dark colour of affliction, and then he lays the golden colour of Glory. The vessel is first seasoned before Wine is poured into it: The Vessels of mercy are first seasoned with affliction, and then the Wine of Glory is poured in\*. Thus we see afflictions are not prejudicial, but beneficial to the Saints. We should not so much look at the evil of affliction, as the good; not so much at the *dark side* of the Cloud, as the *light*. The worst that God doth to his children, is to whip them to Heaven.

## SECTION II.

*Shewing that the evil of Temptation works good to the Godly.*

2. **T**He evil of Temptation works good. Satan is callid 'ο πειραστων, the Tempter, Mat. 4. 3. He is ever lying in ambush, *stat in propectu Diabolus*; he is continually at work with one Saint or other\*. The Devil hath his Circuit, or Diocess, that he walks every day; he is not yet fully cast in prison, but like a prisoner that goes under Bail, he *walks about* to tempt the Saints. This is a great molestation to a child of God, as it is a trouble to a Virgin to have her chaste daily assaulted. Now concerning Satan's Temptation

\* ο διαβολος ενδυναμειται πλεον, οταν ειδη τα φορτια τα εσθλης συσκευαμενα. η πολλω τ ουκον. Chrysost.

temptations, there are three things to be considered:

1. His Method in tempting.
2. The extent of his Power.
3. That these Temptations work for good.

1. Satans Method in tempting: Here, take notice of two things. 1. His *Violence* in tempting, and so he is the *Red Dragon*: He labours to storm the Castle of the heart, he throws in thoughts of blasphemy, he tempts to deny God; these are the *fiery Darts* he shoots, whereby he would enflame the passions.

2. His *Subtilty* in tempting, and so he is the *Old Serpent*. There are five chief subtilties the Devil useth. 1. He observes the temper and constitution: he lays suitable baits of temptation. As the Husbandman knows what Grain is proper for the Soil. Satan will not tempt contrary to the natural disposition & temperament: This is his Policy, he makes the Wind and Tide go together: That way the natural Tide of the heart runs, that way the Wind of temptation blows. Though the devil cannot know mens *thoughts*, yet he knows their *temper*, and accordingly he lays his baits: --- *Omnium dissonit mores* ---. He tempts the ambitious man with a Crown, *ambitious* the sanguine man with beauty.

2. Satan observes the fittest time to tempt in:

in: As a cunning Angler casts in his Ang when the Fish will bite best. Satans time tempting is usually after an Ordinance; and the reason is, because *then* he thinks he shall find us most secure. When we have been solemn Duties, we are apt to think all is done and we grow remiss, and leave off that zeal and strictness as before; just as a Souldier who after a Battel leaves off his Armour, and once dreaming of an enemy: Now Satan watcheth his time, and when we least suspect, he throws in a tentation.

3. He makes use of near Relations; the Devil tempts by a proxy: Thus he handed over a temptation to Job by his Wife, *Job. 2. Dost thou still retain thy integrity?* A Wife in the bosom may be the Devils instrument to tempt to sin.

4. Satan tempts to evil by them that are good; thus he gives poyson in a golden Cup. He tempted Christ by Peter; Peter dissuaded him from suffering; *Master, pity thy self.* Who would have thought to have found the Tempter in the mouth of an Apostle?

5. Satan tempts to sin, under a pretence of Religion. He is most to be feared when he transforms himself into an Angel of Light. He came to Christ with Scripture in his mouth. *It is written.* The Devil baits his hook with Religion; he tempts many a man to Cove

business and Extortion, under a pretence of providing for his Family; he tempts some to take away themselves, that they may live no longer to sin, against God; and so he draws them into sin under a pretence of avoyding sin. These are his *νομήματα* and subtil stratagems in tempting.

2. Extent of his Power; how far Satans power in tempting reacheth. 1. He can propose the Object; as he set a wedge of Gold before *Achan*. 2. He can poyson the conscience, and instill evil thoughts into the mind: As the Holy Ghost doth cast in good motions, so the Devil doth bad; he put it into *Judas* his heart to betray Christ, *John* 13. 2. Satan can excite and irritate the corruption within, and work some kind of inclinableness in the heart to embrace a temptation. Though it is true Satan cannot force the Will to yield consent, yet he being an earnest Suitor, by his continual sollicitation may provoke to evill. Thus he provoked *David* to number the people, *1 Chron.* 21. 1. The Devil may by his subtil Arguments dispute us into sin.

3. That these temptations work for good to the children of God. A Tree that is shaken by the wind is more settled and rooted: so the blowing of a temptation doth but settle a Christian the more in grace. Temptations work for good eight wayes.

1. Temp-

1. Temptation sends the soul to pray. The more furiously Satan tempts, the more fervently the Saint prays. The Deer being shot with the Dart runs faster to the water. When Satan shoots his fiery darts at the soul now it runs faster to the Throne of grace. When Paul had the Messenger of Satan buffet him, 2 Cor. 12. 8. *For this I besought the Lord thrice, that it might depart from me.* Temptation is a Medicine for security. The more which makes us pray more, works for good.

mea 125

2. Temptation to sin is a means to keep from the perpetration of sin. The child of God is tempted, the more he fights against the temptation: The more Satan tempts to blasphemy, the more a Saint trembles at his thoughts, and faith, *avoid Satan.* When Joseph's Mistress tempted him to folly, the stronger her temptation was, the stronger was his opposition. That temptation the Devil useth as a Spur to sin, God makes it a Bridle to keep back a Christian from it. The more a chaste Virgin is assaulted, the more she abhors the motion.

3. Temptation works for good, as it abates the swelling of pride: 2 Cor. 12. 7. *Least I should be exalted above measure there was given me a Thorn in the flesh, a Messenger of Satan to buffet me.* The Thorn in the flesh was

prio the



prick the Bladder of pride\*. Better is that\*  
temptation which humbles me, than that duty  
which makes me proud. Rather than a Christi-  
shall be haughty minded, God will let him  
fall into the Devils hands a while, to be cured  
of his Imposthume.

\* ἐδὲν γὰρ  
ἡμῶν τῇ  
φύσει ἔστο  
συμβαλλε-  
ται ὡς τὸ  
φυσιμα τὸ  
ψυχῆς κα-  
τασχελλε-  
σαι.  
Chrys.

4. Temptation works for good, as it is a  
Touch-stone to try what is in the heart. The  
word *tentare*, signifies *explorare*. The Devil  
tempts that he may deceive; but God suf-  
fers us to be tempted to try us. 1. Temptation  
is a trial of our Sincerity: It argues our heart  
is chaste, and loyal to Christ, when we can  
look a temptation in the face, and turn our  
back upon it. 2. It is a tryal of our Courage:  
*Hos. 7. 11. Ephraim is a silly Dove, without  
an heart.* So it may be said of many, *they are  
without an heart*, they have no heart to resist  
temptation; no sooner doth Satan come, but  
they yield: Like a Coward, as soon as the  
Thief approacheth, he gives him his purse; but  
he is the valourous Christian, that brandisheth  
the Sword of the Spirit against Satan, and will  
rather dye than yield. The courage of the  
*Romans* was never more seen, than when they  
were assaulted by the *Carthaginians*: The va-  
lour & Puissance of a Saint is never more seen  
than in a Field battel, when he is fighting with  
the *Red- Dragon*, & by the power of faith puts  
the Devil to flight. That Grace is *tryed Gold*,  
which

which can stand in the fiery tryal, and with  
stand fiery Darts. *Fidei robur potest esse concu*

\* *Tertul. sum, non excussum*.\*

5. Temptations work for good, as God makes them who are tempted, fit to comfort others in the same distress. A Christian must himself be under the buffetings of Satan, before he can speak a word in *due season*, to him that is weary. St *Paul* was versed in temptations, 2 *Cor.* 2 11. *we are not ignorant of his Devices*: and he was able to acquaint others with Satans cursed Wiles, 1 *Cor.* 10 13. A man that hath rid over a place where there are Boggs and Quick sands is the fittest to guide others through that dangerous way. He that hath felt the claws of the roaring Lion, & hath lain bleeding under those wounds, is the fittest man to deal with one that is tempted. None can better discover Satans sleights, and policies, than those who have been long in the fencing School of temptation.

6. Temptations work for good, as they stir up paternal compassions in God to them who are tempted. The Child which is sick and bruised is most looked after: when a Saint lyes under the bruifings of temptation, Christ prays, and God the Father pities. When Satan puts the soul into a Fever, God comes with a Cordial; which made *Luther* say, that temptations are *amplexus Christi, Christs Embraces*, because

because he doth then most sweetly manifest himself to the soul.

7. Temptations work for good, as they make the Saints long more for Heaven; there they shall be out of Gun-shot: Heaven is a place of rest, no Bullets of temptation flye there. The Eagle that soars aloft in the air, and sits upon high Trees, is not troubled with the stinging of the Serpent: So when Believers are gotten above into the Empræan Heaven, they shall not be molested with the old Serpent\*. In this life when one temptation is over, another comes; this is to make Gods people long till death sound a retreat, and calls them off the field where the Bullets fly so thick: to receive a victorious Crown, where, not the Drum, or cannon, but the Harp and Viol shall be ever sounding.

\* *Nulla ibi insidia  
Dæmonum;  
Bean.*

8. Temptations work for good, as they engage the strength of Christ. Christ is our friend, and when we are tempted he sets all his power on work for us\*: *For in that he himself hath suffered being tempted, he is able to succour them that are tempted*†. If a poor soul were to fight alone with the Goliath of Hell, he were sure to be vanquished; but Jesus Christ brings in his Auxiliary forces, he gives fresh supplies of grace, 2. Cor. 12. 9. *And in him* *we are more than Conquerours*. Thus, the evill of temptation works for good.

\* *Venit Diabolus, sub-  
venit Christus.*  
† *Deficientem suble-  
vat, et vincentem co-  
ronat. Aug.*

D

But

But sometimes Satan foils a Child of God; how doth this work for good?

I grant, that through the suspension of divine grace, and the fury of a tentation, a Saint may be overcome; yet this foiling by a tentation shall work for good. 1. By this foil God makes way for the augmentation of grace. *Peter* was tempted to self-confidence, he presumed upon his own strength; and when he would needs stand alone, Christ let him fall; but this wrought for his good, it cost him many a tear, *he went out, and wept bitterly*, and now he grows more modest, he durst not say he loved Christ more than the other Apostles, *John 21. 15. Lovest thou me more than these?* He durst not say so, his fall broke the neck of his pride. 2. The foiling by a temptation, causeth more circumspection, and watchfulness in a child of God: Though Satan did before decoy him into sin, yet for the future he will be the more cautious; he will have a care of coming within the Lyons Chain any more; he is more shy and fearful of the *occasions* of sin; he never goes abroad without his spiritual Armour, and he girds on his Armour by prayer; he knows he walks on slippery ground therefore looks warily to his steps; he keeps close Centinel in his soul, and when he spies the Devil coming, he stands to his Arms, and displays *the shield of Faith*, Eph. 6. 16. This is

all the hurt the Devil doth; when he foils a Saint by temptation, he cures him of his careless neglect, he makes him watch and pray more. When wild Beasts get over the hedge, and hurt the corn, a man will make his fence the stronger: So when the Devil gets over the hedge by a temptation, a Christian will be sure to mend his fence, he is more fearful of sin, and careful of duty. Thus the being worsted by temptation works for good.

*Object.* But if being foiled works for good, this may make Christians careless whether they are overcome by tentations or no?

*Resp.* There is a great deal of difference between falling into a temptation, & running into a temptation; the falling into a temptation shall work for good, not the running into it. He that falls into a River is capable of help and pity, but he that desperately turns into it, is guilty of his own death. 'Tis mad running into a Lyons Den. He that runs himself into a temptation, is like *Saul, who fell upon his own sword.*

From all that hath been said, by way of Corollary, see how God doth besool the old Serpent, making his temptation turn to the good of his people. Sure did the Devil know how much benefit accrues to the Saints by temptation, he would forbear to tempt\*. *Luther* once said, there are three things make a Christian,

\* Tentationes quas Diabolus commovet ad intentum; Deus convertit ad propositum. Bern. de



*Prayer, Meditation, Temptation.* After a Feaver the body shoots up more in stature: After Belivers have been in an hot fit of temptation, they have shot up more in holiness. St. Paul in his voyage to Rome, met with a contrary wind, *Acts* 27. 4. So the wind of temptation is a contrary wind to that of the Spirit, but God makes use of this cross wind to blow the Saints to Heaven.

## SECTION III.

*Shewing that the evil of Desertion works for good to the Godly.*

3. **T**He evil of *desertion* works for good.

The Spouse complains of desertion, *Cant.* 5. 6. *My beloved had withdrawn himself, and was gone,* There is a twofold withdrawing; either 1. In regard of grace, when God suspends the influence of his Spirit, and with-holds the lively actings of grace. If the Spirit be gone, Grace freezeth into a chilness and dedolency. Or 2. A withdrawing in regard of Comfort; when God with-holds the sweet manifestations of his favour; he doth not look with such a pleasant aspect, but veils his face, and seems to be quite gone from the soul.

\*Tu me non  
deseris nisi  
prius ego te  
deser. m.

Anton.

God is just in all his withdrawings; we desert him before he deserts us\*. We desert

God

God when we leave off close communion with him; when we desert his Truths, and dare not appear for him; when we leave the guidance and conduct of his word, and follow the *Ignis fatuus* of our own corrupt affections, and passions. We usually desert God first, therefore we have none to blame but our selves.

Desertion is very sad; for as when the light is withdrawn, darkness follows in the aire: So when God withdraws, there is darkness and sorrow in the soul. Desertion is an *Azany*, of Conscience, as *Alsted* calls it; God holds the soul over Hell: *Job* 6. 9. *The Arrows of the Almighty are within me, the poyson whereof drinks up my spirits.* It was a custom among the *Persians* in their wars (as *Drusius* notes,) to dip their Arrows in the poyson of Serpents, to make them more deadly: Thus did God shoot the poysoned Arrow of desertion into *Job*, under the wounds whereof, his spirit lay bleeding. In times of desertion the people of God are apt to be dejected, they dispute against themselves, and think that God hath quite cast them off; therefore I shall prescribe some comfort to the deserted soul. The Mariner when he hath no star to guide him, yet he hath light in his Lanthorn, which is some help to him: So when the poor soul is sailing in the dark of desertion and wants the *bright morning star*, I shall lay down four Consolations,

which are as the Marriners Lanthorn to give some light.

1. None but the Godly are capable of desertion. Wicked men know not what Gods love means, nor what it is to want it; they know what it is to want health, friends, trading, but not what it is to want Gods favour. Thou fearest thou art not Gods child, because thou art deserted, whereas none but the Godly are deserted. The Lord cannot be said to withdraw his love from the wicked, because they never had it. The being deserted, evidenceth thee to be a Child of God. How couldest thou complain that God hath estranged himself, if thou hadst not sometimes received smiles and love tokens from him:

2. There may be the seed of grace, where there is not the flower of joy. The earth may want a crop of Corn, yet may have a Mine of Gold within. A Christian may have grace within, though the luscious fruit of joy doth not grow. Vessels at Sea, that are richly fraught with Jewels and Spices, may be in the dark, and be tossed in the storm. A soul enriched with the treasures of grace, may yet be in the dark of desertion, and so tossed as to think it shall be cast away in the storm. *David* in a state of disconsolacy prays, *Take not away thy holy Spirit from me*, Psal. 51. 11. He doth not pray, saith *Austin*, Lord, Give me thy Spirit but

but, *Ne tollas spiritum, Take not away thy Spirit*; so that still he had the Spirit of God remaining in him.

3. These desertions are but for a time. Christ may go into the withdrawing room, and leave the soul a while, but he will come again. *Isa. 54. 8. In a little wrath I hid my face from thee for a moment, but with ever-lasting kindnesse will I have mercy on thee.* When it is dead low water, the Tyde will come in again. *Isa. 57. 6. I will not be alwayes wrath, for the spirit should fail before me, and the souls which I have made.* The tender Mother sets down her child in anger, but she will take it up again into her arms, & kisse it. God may put away the soul in anger, but he will take it up again into his dear embraces, and display the banner of love over it.

4. These desertions work for good to the Godly, and that seaven manner of wayes.

1. desertion works a cure upon the soul.

1. It cures sinful somnolency. We find the Spouse fallen upon the bed of sloath. *Cant. 5. 2. I sleep*; and presently Christ was gone, *Vers. 7. My beloved had withdrawn himself.* Who will speak to one that is drowsie? 2. Desertion cures inordinacy of affection to the world, 1. *John 2. 15. Love not the world.* We may hold the world as a Posie in our hand, but it must not lye too near our heart; we may use it

as an Inne where we take a bait, but it must not be our home. Perhaps these secular things steal away the heart too much. Good men are sometimes sick with a Surfeit, and drunk with the luscious delights of prosperity; and having spotted their silver wings of grace, and much defaced Gods Image by rubbing it against the earth, the Lord to recover them of this, hides his face in a cloud; this Eclipse hath good effects, it darkens all the glory of the world, and causeth it to dis-appear.

2. Desertion works for good, as it makes the Saints prize Gods countenance more than ever, *Psal. 63.. 3. Thy loving-kindness is better than life*; yet the commonness of this mercy abates the price of it: When pearls grew common at *Rome*, they began to be slighted. God hath no better way to make us value his love, than by withdrawing it a while. If the Sun did shine but once a year, how would it be prized? when the soul hath been long benighted with desertion, Oh how welcome now is the return of the Sun of Righteousness!

3. Desertion works for good, as it is a means to imbitter sin to us, Can there be a greater misery than to have Gods displeasure? what makes Hell but the hiding of Gods face? and what makes God hide his face, but sin? *Jehn 20. 13. They have taken away the Lord.*

and



and I know not where they have laid him. So, our sins have taken away the Lord, and we know not where he is laid. The favour of God is the best Jewel; it can sweeten a prison, and un-  
 ring death: Oh how odious then is that sin, which robs us of our best Jewel! Sin made God desert his Temple, *Ezek. 8. 6.* Sin causeth him to appear as an enemy, and dress himself in armour. This makes the soul pursue sin with a holy malice, and seek to be avenged of it. The deserted soul gives sin *Gall* and *Vinegar* to drink, and with the Spear of mortification, lets out the heart-blood of it.

4. Desertion works for good, as it works these three gracious effects.

1. It sets the soul a weeping for the loss of God. When the Sun is gone, the dew falls; and when God is gone, tears drop from the eyes. How was *Micah* troubled when he had lost his Gods? *Judge. 18. 24.* *You have taken away my Gods, and what have I more?* So when God is gone, what have we more? It is not the Harp and Voil can comfort, when God is gone. Though it be sad to want Gods presence, yet it is good to lament his absence.

2. Desertion sets the soul a seeking after God. When Christ was steep aside, the spouse pursues after him, she seeks him *in the streets of the City*, *Cant. 3. 2.* And a non inven-

thus being returned, she makes a hue and cry after him, *vers. 3. Saw ye him whom my soul loves?* The deserted soul sends up whole Volleys of sighs and groans; it knocks at Heavens gate by prayer, it can have no rest till the golden beams of Gods face shine.

3. Desertion puts the Christian upon enquiry; he enquires the cause of Gods deserture: What is the accursed thing that has made God angry? Perhaps pride, perhaps selfe feitt on Ordinances, perhaps worldinesse. *57. 17. For the iniquity of his Coverings was I wroth; I hid me.* Perhaps there is some secret sin allowed. A stone in the pipe hinders the current of water: So sin liveth in, hindring the sweet current of Gods love. Thus Conscience as a blood-hound, having found out and overtaken it, this *Achan* is stoned to death.

5. Desertion works for good, as it gives a sight of what Jesus Christ suffered for us. The sipping of the Cup be so bitter, how bitter was that which Christ drank upon the cross. He drank a Cup of deadly poyson, which made him cry out, *My God, my God, why hast thou forsaken me?* None can be so sensible of Christs sufferings, none can be so fitted with love to Christ, as those who have been hindered by desertion, and have been held in the flame of Hell for a time.

6. Desertion works for good, as it prepares the Saints for future comfort: The nipping frosts prepare for spring flowers. Tis Gods way, first to cast down, then to comfort, 2 Cor.

6. When our Saviour had been fasting, then came the Angels and ministred to him. When the Lord hath kept his people long fasting, then he sends the comforter, and feeds them with the hidden Manna, *Psal. 97. 11.* אור *Light is sown for the Righteous.* The Saints comforts may be hid like seed under ground, but the seed is ripening, and will encrease, and flourish into a Crop.

7. These desertions work for good, as they will make Heaven the sweeter to us. Here our comforts are like the Moon, sometimes they are in the full; sometimes in the wain. God shews himself to us a while, and then retires into the withdrawing room: How will this set off Heaven the more, & make it more delightful and ravishing, when we shall have constant aspect of love from God, 1 *Thess.*

17. Thus we see desertions work for good: The Lord brings us into the deep of desertion, that he may not bring us into the deep of damnation; he puts us into a seeming Hell, that he may keep us from a real Hell. God is fitting us for that time, when we shall enjoy his smiles for ever; when there shall be neither clouds

clouds in his face, or sun-setting; when Christ shall come and stay with his Spouse, and kiss her with the kisses of his lips, and the Spouse shall never say more, *My Beloved hath withdrawn himself.*

## SECTION IV.

*Shewing that the evil of sin works for good to the Godly.*

4. **T**He evil of *sin* works for good; not in its own nature (for it is damnable) but in the will of God in his infinite wisdom over-ruling it. This is St *Austins* gloss upon the Text\*. I may now say, as the Apostle in another sense, *1 Cor. 15; 51. Behold I shew you a Mystry* Sin it self to the Godly works for good. Indeed 'tis matter of wonder, that any honey should come out of this Lyon. — We may understand it in a double sense.

1. The sins of others work for good to the Godly. 'Tis no small trouble to a gracious heart to live among the wicked, *Psal. 120. Wo is me that I dwell in Meshech: Yet even thus the Lord turns to good.*

1. The sins of others work for good, because they breed holy sorrow. Gods people weep for what they cannot reform: *Psal. 119. 13. Rivers of tears run down mine eyes, because they keep not thy Law. David was a mourner*

\* Etiam  
peccatum  
ipsum in  
bonum con-  
vertit De-  
us. Aug.

the sins of the times; his heart was turned to a Spring, and his eyes into Rivers. Wicked men make merry with sin, *Jer. 11. 15. When thou dost evil, then thou rejoycest.* But the God-are weeping Doves; they grieve for the sins and blasphemies of the Age; they take the sins of others, and make them spears to pierce their own souls. This grieving for the sins of others is good. 1. It shews a Child-like heart. 'Tis ingenuity to resent with sorrow the injuries done to our Heavenly Father. It shews a Christ-like heart, *Mark 3. 5. He was grieved for the hardness of their heart.* The Lord takes special notice of these tears; he likes it well that we should weep when his glory suffers. It argues more grace to grieve for the sins of others, than for our own. We may grieve for our own sins, out of fear of Hell; but to grieve for the sins of others, is from a principle of love to God: these tears drop as water from the Roses, they are sweet and fragrant, and God puts them in his Bottle.

2. The sins of others work for good to the Godly, as they set them the more a praying against sin. If there were not such a spirit of wickedness abroad, Perhaps there would not be such a spirit of prayer. *Crying Sins cause crying prayers.* The people of God pray against the iniquity of the times, that God will give



give a check to sin, that he will put sin to blush; if they cannot *pray down* sin, they *pray against* it; and this God takes kindly; their prayers shall be both recorded and rewarded. Though we do not prevail in prayer, we shall not loose our prayers, *Psal. 35. 13. My prayer returned into my own bosome.*

3. The sins of others work for good, and they make us the more in love with grace. The sins of others are a foyle to set off the lustre of grace the more. One contrary sets off another. Deformity sets off beauty. The sins of the wicked do much disfigure them: Pride is a disfiguring sin; an ambitious man is but a Bladder whom the Devil hath blown up; not the beholding anothers pride, makes us more in love with humility. Malice is a disfiguring sin, it is the Devils picture; the more of this we see in others, the more we are in love with meeknesse and charity. Drunkenness is a disfiguring sin, like *Cyrces Cup*, it turns men into Beasts, it deprives of the use of reason; the more intemperate we see in others, the more we fall in love with sobriety. The black face of sin sets off the beauty of holiness so much the more.

4. The sins of others work for good, because they work in us the stronger opposition against sin, *Psal. 119. 126. The wicked have despised thy Law; therefore I love thy Law. Does it*

id had never loved Gods Law so much, if  
the wicked had not set themselves so much  
against it. The more *violent* others are  
against the truth, the more *valiant* the Saints  
are for it Living fish swim against the stream;  
the more the Tyde of sin comes in, the more  
the Godly swim against it. The impieties of  
the times, provoke holy passion in the Saints:  
That anger is without sin, which is against sin,  
the sins of others are as a Whet-stone to set  
the sharper edge upon us, they whet our zeal  
and indignation against sin the more.

5. The sins of others work for good, as they  
make us more earnest in working out our sal-  
vation. When we see wicked men take such  
gains for Hell, this makes us more industrious  
for Heaven\*. The wicked have nothing to  
discourage them, yea they sin; they venture  
on shame & disgrace, they break through all op-  
positions; Scripture is against them, and Con-  
science against them, there is a flaming sword  
in their way, yet they sin. *Lam. 5. 9. we*  
*eat our bread with the peril of our lives.* Sin-  
ners eat the bread of wickedness with the  
peril of their souls. Godly hearts seeing the  
wicked thus mad for the *forbidden fruit*, and  
snackning out themselves in the Devils ser-  
vice, are the more emboldned and quickned  
in the ways of God; they will take Heaven  
as it were by storm. The wicked are *swift*

*Drome-*

\* *Impii*  
*quam stre-*  
*nue servi-*  
*unt Diabo-*  
*lo! Cypri-*  
*na.*

*Dromedaries* in sin, *Jer.* 2. 2; and do we creep like Snails in Religion? shall impure sinners do the Devil more service, than we do Christ? shall they make more hast to a Prison, than we do to a Kingdom? are they never weary of sinning, and are we weary of praying? have we not we a better Master than they? are not the paths of virtue pleasant? is not there joy in the way of duty, and Heaven at the end? The activity of the sons of *Belial* in sin, is a spur to the Godly to make them mend their pace, and run the faster to Heaven.

6. The sins of others work for good, as they are Glasses in which we may see our own hearts. Do we see a flagitious impious sinner? behold a picture of our hearts, such should we be if God did leave us; what is in other mens *practise*, is in our *nature*. Sin in the wicked, is like fire on a Beacon that flames and blazeth forth: sin in the Godly is like fire in the Embers. *Christian*, though thou dost not break forth into a flame of scandal: yet thou hast no cause to boast, for there is much sin naked up in the Embers of thy nature; thou hast the root of bitterness in thee, and wouldst bear as hellish fruit as any, if God did not either curb thee by his power, or change thee by his grace.

7. The sins of others work for good, as they are a means to make the people of God

more

more thankfull. When you see another infected with the plague, how thankful are you that God hath preserved you from it? It is a good use that may be made even of the sins of others; to be more thankfull; why might not God have left us to the same *excess of riot*? Think with thy self, O Christian, why should God be more propitious to thee, than to another? why should he take thee out of the wild Olive of nature and not him? how may this make thee to adore free grace! What the Pharisee said boasting, we may say thankfully, *Luke 18. 11. God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, &c.* So we are to adore the riches of grace, that we are not as others, Drunkards, Swearers, Sabbath-breakers, Every time we see men ranting it in sin, we are to bless God we are not such. If we see a frantique person, we bless God it is not so with us: Much more when we see others under the power of Satan, we are to make our thankfull acknowledgements that it is not our condition.

8. The sins of others work for good, as they are a means to make Gods people better. *Christian*, God can make thee a gainer by anothers sin: The more unholy others are, the more holy thou art. The Roses that grow neer Garlick, are sweetest: So anothers unsavouriness makes a Christians graces send out a more

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fragrant

fragrant perfume. The more a wicked man gives himself to sin, the more a Godly man gives himself to prayer, *Psal. 109. 4. But I give myself to prayer.*

9. The sins of others work for good, as they give an occasion to us of doing good. Were there no sinners, we could not be in such a capacity for service. The Godly are often a means to convert the wicked; their prudent advice, and pious example, is a *lure*, and bait to draw sinners to the embracing of the Gospel. The disease of the Patient works for the good of the Physitian, by emptying the Patient of noxious peccant humours, the Physitian enricheth himself: So by converting sinners from *the error of their way*, our Crown comes to be enlarged, *Dan 12. 3. They that turn many to righteousness, shall shine as the Stars for ever and ever:* Not as Lamps or Tapers, but *sicut Stelle*, as the Stars for ever. Thus we see the sins of others work for our good.

2. Our own sins shall work for good: This must be understood warily, when I say the sins of the Godly work for good, not that there is the least good in sin. Sin is like payson, which corrupts the Blood, infects the heart, and without a Sovereign Antidote brings death: Such is the venomous nature of sin; tis deadly and damning\*. Sin is worse than Hell; but yet

\* *Peccatorum oleum spinas Gebennales facit pulu-lare* Bern.



God by his mighty over-ruling power, makes sin in the issue turn to the good of his people; God can make a Treacle of this poyson: hence, that golden saying of St. *Austin*, *God would never permit evill, if he could not bring good out of evill.* The Reliques and remains of corruption in the Saints, work for good several wayes.

1. Sin makes them weary of this life. That sin is in the Godly, *is sad*; but that it is a burden, *is good.* St. *Paul's* afflictions (pardon the expression) were but a play to him in comparison of his sin; he rejoyced in tribulation, 2 *Cor.* 7. 4. But how did this bird of paradise weep and bemoan himself under his sins! *Rom.* 7. 24. *Who shall deliver me from the body of this death?* A Believer carries his sins, as a Prisoner his shackles: Oh how does he long for a Goal-delivery! This sensibility of sin is good.

2. This in-being of corruption makes the Saints prize Christ more. He that feels his sin, as a sick man feels his sickness, how welcome is Christ the Physitian to him? He that feels himself stung with sin, how precious is the brazen Serpent to him? When *Paul* had cryed out of a *body of death*, how thankful was he for Christ! *Rom.* 7. 25. *I thank God through Jesus Christ my Lord.* Christs blood saves from sin, and is the sacred oyntment which kills this Quick-silver.

3. Sin works for good, as it is an occasion of putting the soul upon six rare Duties. 1. It puts the soul upon self-searching. A child of God being conscious to himself of sin, takes the Candle and Lanthorn of the Word, and searcheth into his heart: he desires to know the worst by himself; as a man who is distempered in body, desires to know the worst of his disease. Though our joy lies in the knowledge of our graces, yet there is some benefit in the knowledge of our corruptions: Therefore Job prays, *Make me to know my transgressions*, Job 13. 23. 'Tis good to know our sins, that we may not flatter our selves, or take our condition to be better than it is. 'Tis good to find out our sins, least they find us out.

2. The inhærency of sin puts a child of God upon self-abasing. Sin is left in a godly man, as a Cancer in the breast, or a bunch upon the back, to keep him from being proud. Gravel and Dung are good to ballast a Ship, and keep it from overturning: The Dung of sin helps to ballast the soul, that it be not overturned with vain-glory. We read of the *spots of Gods children*, Deut. 32. 5. When a Godly man looks his face in the glass of Scripture, and sees the spots of infidelity and hypocrisie, this makes the plumes of Pride fall; they are humbling spots. 'Tis a good use may be made even of our sins, when they occasion low thoughts of

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our selves: Better is that sin which humbles me\*, than that duty which makes me proud. Holy *Bradford* uttered these words of himself, *I am* (saith he) *a painted hypocrite*; and *Hooper*, Lord, *I am Hell and thou art Heaven*. From the Thorn of sin, the Saints have gathered the Grape of humility.

\* *Melius est peccatum humilians, quam justitia inflans.*  
Austin,

3. Sin puts a child of God upon self-judging; he is *sui Judex*, he passeth a Sentence upon himself, *Pro. 30. 2. I am more brutish than any man.* 'Tis dangerous to Judg others, but it is good to Judg our selves, *1. Cor. 11. 13. If we would judge our selves, we should not be judged.* When a man hath judged himself, now Satan is put out of Office: When he lays any thing to a Saints charge, he is able to retort and say, It is true Satan, I am guilty of these sins, but I have judged my self already for them; and having condemned my self in the lower Court of Conscience, God will acquit me in the upper Court of Heaven.

4. Sin puts a Child of God upon self-conflicting. Spiritual-self conflicts with carnal-self, *Gal. 5. 17. The Spirit lusts against the flesh.* Our life is a wayfaring life, and a warfaring life; there is a duel fought every day between the two Seeds: A Believer will not let sin have peaccable possession: If he cannot keep sin out, he will keep sin under; though he cannot quite overcome, yet he is overcoming,

ing, *Rev. 2. 7.* τὸ νικῶν τι to him that is overcoming.

5. Sin puts a Child of God upon self-observing: He knows sin is a Bosom Traitor; therefore narrowly observes himself. A subtle heart needs a watchful eye. The heart is like a Castle that is in danger every hour to be assaulted; this makes a Child of God lye alwayes Centinel, and keep a Guard about his heart. A Believer hath a strict eye over himself, least he fall into any scandalous enormity,

\* *Ut ignes* and so open a sluice to let all his comfort run  
*ignibus ex-* out.

*tinguuntur,* 6. Sin puts the soul upon self-reforming.  
*venenis ve-* A Child of God does not only find out sin; but  
*nenis depel-* drive out sin; one foot he sets upon the neck  
*Iuntur, calo-* of his sins, and the other foot he turns to God  
*res Febrium* Testimonies, *Psal 119. 59.* Thus the sins of  
*medicini-* the Godly work for good; God makes the  
*libus calo-* Saints *Maladies* their *Medicines*.\*

*ribus fran-* But let none abuse this Doctrine; I do not  
*guntur, ita* say that to an impenitent persons in works for  
*nihil impe-* good: no, it works for his damnation; but  
*dit quin* is to them that love God: And for you that are  
*peccata pec-* Godly, I know you will not draw a wrong  
*catis curen-* conclusion from this, either to make light of  
*rur. Aug.* sin, or to make bold with it †; if you should  
*contra* do so, God will make it cost you dear. Re-  
*Pelag.* member *David*, he ventured presumptuously  
† *Ve dicas* on sin, and what got he? he lost his peace; he  
*ero sine me-* felt

*ru, &c.* Luther.

felt the terrours of the Almighty in his soul. Though he had all helps to cheerfulness, he was a King, he was of a ruddy sanguine complexion, he had skill in Musick; yet nothing could administer comfort to him, he complains of his *broken bones*\*, *Psal. 15. 8.* And though he did at last come out of that dark cloud, yet some Divines are of Opinion, that he never recovered his full joy to his dying day. if any of Gods people should be tampering with sin, because God can turn it to good, though the Lord doth not damn them, he may send them to Hell in this life; he may put them into such bitter agonies, and soul-Convulsions, as may fill them full of horror, and make them draw nigh to despair: Let this be a Flaming Sword to keep them from coming near the *forbidden Tree*.

\* *Longo tempor. cum aculeo & morsu illius peccati consistatur, quantumvis remissum.*  
Luther in Gen.

And thus I have shewn, that both the best things, and the worst things, by the over-ruling hand of the great God, do work together for the good of the Saints.

## CHAP. V.

*Shewing the Reason of the Proposition.*

**T**He grand Reason why all things shall work for good, is the near and dear interest which God hath in his People. The Lord

*Reason.*



hath made a Covenant with them, *Jer. 32. 38.* They shall be my people, and I will be their God. By vertue of this compact all things do, and must work for good to them- *Psal 50. 7.* I am God, even thy God. This word, אלהיך, Thy God, is the sweetest word in the bible, it implies the best relations; and it is impossible there should be these relations between God and his people, and every thing not work for their good. This expression, *I am thy God*, implies,

1. The relation of a Physitian; I am thy Physitian. God is 1. A *Skilful* Physitian, therefore knows what is best\*. God observes the several tempers of men, and knows what will work most effectually; some are of a more sweet disposition, and are drawn by mercy, others are more rugged and knotty pieces, these God deals with in a more forcible way. Some things are kept in Sugar, some in Brine. God doth not deal alike with all, he hath Tryals for the strong, and Cordials for the weak. 2. God is a *Faithful* Physitian, therefore will turn all to the best. If he doth not give thee *ad voluntatem*, it shall be *ad sanitatem*\*; If God doth not give thee that which thou likest, he will give thee that which thou needest. A Physitian doth not so much study to please the tast of the Patient, as to cure his distemper. We complain such sore tryals lye upon

\* ἐκ δ' αὐτοῦ  
ἵσταντο τὸ  
συμπεριεῖν  
ἡμῶν ὡς  
αὐτοῦ  
δυνατά.  
Chrysost.

\* *Austin.*

upon us, let us remember God is our Phyſiti-  
an; therefore he labours rather to heal us,  
than humour us. Gods dealings with his chil-  
dren though they are *sharp*, yet they are *safe*,  
and in order to a Cure, *Deut. 8. 19. That*  
*he might do thee good in the latter end.*

This word, *Thy God*, implies the relation  
of a Father. A Father loves his child, there-  
fore whether it be a ſmile or a ſtroke, it is for  
the good of the child: I am *Thy God*, thy Fa-  
ther, therefore all I do is for thy good. *Deut.*  
*8. 5. As a man chaſtens his Son, ſo the Lord*  
*thy God chaſtnerh thee.* Gods chaſtning is not  
to deſtroy, but to reform. God cannot hurt his  
children, for 1. He is a *tender-hearted Father*,  
*Pſal. 103. 13. Like as a father pities his chil-*  
*dren, ſo the Lord pitieth them that fear him.*  
Will a father ſeek the ruin of his child, the  
child that came out of his loins, that bears his  
image? all his care and contrivance is for his  
child; who doth he ſettle the inheritance up-  
on but this child? God is tender-hearted, the  
*Father of mercies*, *2 Cor. 1. 3.* He begets all  
the mercies and bowels in the creatures.  
2. He is an *everlaſting Father*, *Iſa. 6. 7.* He  
was our Father from eternity: Before we were  
Children, God was our Father; and he will  
be our Father to eternity. A Father provides  
for his child while he lives; but the Father  
dyes, and then the child may be expoſed to  
injury:

injury: But God never ceased to be a Father thou that art a Believer, hast a Father that never dyes, and if God be thy Father, thou canst never be undone, all things must needs work for thy good.

3. This word, *Thy God*, imports the relation of an Husband; this is a near and sweet relation. The Husband seeks the good of his Spouse: he were unnatural that should go about to destroy his Wife, *Ephes. 5. 29.* *Did ever any man hate his own flesh?* There is a marriage-relation between God and his People\*, *Isa. 54. 5.* *Thy Maker is thy Husband.* God intirely loves his People, *Isa. 43. 4.* *He engraves them upon the Palms of his hands.* *Isa. 49. 16.* *He sets them as a Seal upon his Breast,* *Cant. 8. 16.* *He will give Kingdoms for their Ransome,* *Isa. 43. 3.* which shews how near they lye to his heart. If he be an Husband whose heart is enamoured with love, then he will seek the good of his Spouse: either he will shield off an injury, or will turn it to the best,

4. This word, *Thy God*, implyes the relation of a Friend, *Cant. 5. 19.* *This is my Friend.* A Friend is *Anima dimidium* (*Austin* saith), half of ones self; he is studious and inquisitive how he may do his friend good; he promotes his welfare as his own. *Jonath.* ventured the Kings displeasure for his friend

\* *Anima  
fidelis De-  
um habet  
sponsum.  
Gulielm.  
Paris.*

friend *David*, 1 *Sam.* 19. 4. God is our friend, therefore will turn all things to our good. There are false friends; Christ was betrayed by a friend; but God is the best friend. 1. He is a faithful friend, *Deut.* 7.

9. *Know therefore that the Lord thy God, he is God, the faithful God*, 1. He is faithful in his love: He gave his very heart to us, when he gave the Son out of his bosome; here was a pattern of love without a parallel. 2. He is faithful in his promises, *Titus* 1. 2. *God that cannot lye hath promised*. He may change his promise, but cannot break it. 3. He is faithful in his dealings; when he is afflicting he is faithfull, *Psal.* 119. 75. *In faithfulness hast thou afflicted me*; he is sifting and refining us as Silver; *Psal.* 66. 10.

2. He is an immutable friend, *Heb.* 135. *I will never leave thee, nor forsake thee*. There are five Seals set to that promise, &  $\mu\eta$ , &  $\delta\alpha$ , &  $\mu\eta$ . Friends often fail at a pinch. Many deal with their friends as women do with their flowers, while they are fresh they put them in their bosomes, but when they begin to wither they throw them away; or as the Traveller doth with the Sun-Dial; if the Sun shines upon the Dial, the Traveller will step out of the Road, and look upon the Dial; but if the Sun doth not shine upon it, he will ride by, and never take any notice of it: So if prosperity shine on  
men

men, then friends will look upon them, but if there be a Cloud of adversity on them, they will not come near them: but God is a friend for ever; *I will never leave thee.* Though David walked in the shadow of death, he knew he had a friend by him, *Psa. 23. 9. I will fear no evill, for thou art with me.* God never takes off his love wholly from his people, 'tis

\* *Austin.*

*amicitia immortalis.* John 13. 1. He loved them εις τέλος to the end: God being such a friend he will make all things work for our good: There is no friend, but will seek the good of his friend.

5. This word, *Thy God*, imports yet a nearer relation, the relation between the Head and the Members; there is a Mystical union between Christ and the Saints, He is called κεφαλή *The Head of the Church*, Eph. 5. 23. Doth not the Head consult for the good of the Body? The Head guides the Body, it sympathizeth with it; it is the fountain of spirits, it sends forth influence and comfort into the Body: All the parts of the Head are placed for the good of the Body; the Eye is set as it were in the Watch-Tower, it lyes Centinell to spy any danger that may come to the Body, and prevent it. The Tongue is both a Taster and an Oratour. If the Body be a Microcosme, or little world, the Head is the Sun in this world, from whence proceeds the light of Rea-

son.



son. The Head is placed for the good of the Body. Christ and the Saints make one Body Mystical. Our Head is in Heaven, and sure he will not suffer his Body to be hurt, but will consult for the safety of it, and make all things work for the good of the Body Mystical.

CHAP. VI.

*The Inferences drawn from the Proposition.*

A Use of Information.

1. **I**F all things work for good, hence learn, That there is a Providence: Things do not work of themselves, but God sets them a working for good. God is the great Disposer of all events and issues, he sets every thing a working *His Kingdom ruleth over all*, Psal. 103. 19. It is meant of his Providential Kingdom. Things in the world are not governed by *second Causes*, by the counsels of men, by the Stars and Planets, but by divine Providence. Providence is *Regina mundi*, the Queen and Governess of the world. There are three things in Providence. 1. προγνωσις, Gods foreknowing; 2. προορις, God determining; 3. διοικησις, God disposing all things to their periods and events:

*Use of Information.*  
1 Branch.

What-

Whatever things do work in the world, God sets them a working. We read in the first of *Ezekel* of *Wheels*, and *Eyes* in the *Wheels*, and the *moving* of the *Wheels*: The *Wheels* are the whole *Universe*, the *Eyes* in the *Wheels* are Gods *Providence*, the *moving* of the *Wheels* is the hand of *Providence*, turning all things here below. That which is by some called *Chance-medly*\*, is nothing else but the result of *Providence*.

\* 1 Kings  
22. 34.

Learn to adore *Providence*. *Providence* hath an influence upon all things here below; 'tis this that mingles the *Ingredients*, and makes up the whole *Compound*.

2 Branch.

2. It shews us the happy condition of every Child of God: *All things work for his good*, the *best* and *worst* things: *Psal.* 112. 4. *Unto the upright ariseth light in darkness*. The most dark cloudy *Providences* of God have some *Sun-shine* in them\*. What a blessed condition is a true Believer in! when he dyes he goes to God, and while he lives, every thing shall do him good;— Affliction is for his good. What hurt doth the fire to the gold, only purifie it? What hurt doth the Fan to the Corn, only separate the Chaffe from it? What hurt do Leeches to the body, onely suck out the bad blood? God doth never use his staff but to beat out the dust. Affliction doth that which the Word many times will not, it opens

\* Τὸ ὅ  
θεοφιλέντι  
πάντα  
γίνεσθαι  
τὰ αἰετα  
ἀνελόν ἐστ  
Plato.

the ear to Discipline, Job 36. 10. When God  
lays men upon their backs, then they look up  
to Heaven. Gods smiting his people is like  
the Musicians striking upon the Viol, which  
makes it put forth a melodious sound, How  
much good comes to the Saints by afflicti-  
on? when they are pounded and broken, they  
send forth their sweetest smell. Affliction is a  
bitter root, but it bears sweet fruit, *Heb. 12.*  
*11. It yeeldeth the peaceable fruits of righte-*  
*ousness.* Affliction is the High-way to Heaven;  
though it be Flinty and Thorny, yet it is the  
nearest way. Poverty shall starve our sins;  
sickness shall make grace more heathful\*,  
*2 Cor. 4. 16. Reproach shall cause the Spirit*  
*of God, and of Glory to rest upon us, 1 Pet. 4.*  
*14. ἐγλήματ᾽ ἐγνωμία;* death shall stop the  
Bottle of Tears, and open the Gate of Para-  
dise. A Believers dying day, is his ascension  
day to glory. Hence it is, the Saints have put  
their afflictions in the Inventory of their ri-  
ches, *Heb. 11. 26. Themistocle:* being bani-  
shed his own Country, grew afterwards in fa-  
vour with the King of *Egypt*, where upon he  
said, *Perijssēm, nisi perijssēm, I had Perished, if*  
*I had not perished.* So may a Child of God say,  
I had not been afflicted, I had been de-  
stroyed; If my health and estate had not been  
lost, my soul had been lost.

\* *Languor*  
*corporis sa-*  
*lutem ani-*  
*mæ partu-*  
*rit.*

3, See then what an encouragement here 3. Branch.  
is

is to become Godly! *All things shall work for good*: Oh that this may tempt the world to fall in love with Religion! Can there be a greater Load stone to piety? Can any thing more prevail with us to be good, than this, *All things shall work for our good*? Religion is the true Philosophers stone, that turns every thing into Gold: Take the sowerest part of Religion, the *suffering part*; and there is comfort in it. God sweetens sufferings with joy, he candies over Wormwood with Sugar; oh how may this bribe us to Godliness! *Job 22. 21. Acquaint thy self with God, and be at peace, so good shall come unto thee.* No man did ever come off a loser by his acquaintance with God; *thereby good shall come unto thee*, abundance of good, the sweet distillations of Grace, the *Hidden Manna*, yea, every thing shall work for good. Oh then get acquaintance with God, espouse his Interest.

4 Branch.  
\* *In mundo  
splendor o-  
pum, gloria  
majestas, a-  
micitiarum  
presidia,  
verborum  
blanditiæ,  
voluptatum  
illecebræ  
ad amore  
dei homines  
abstrahunt.*

4. It shews us the miserable condition of wicked men: To them that are Godly *good things work for good*; to them that are evil *good things work for hurt*; *illis qui oderint bonum, etiam bona cedunt in malum.*

1. *Temporāl good things work for hurt* to the wicked. Riches and Prosperity\*; the *munera*, but *insidiæ*, as *Seneca* speaks. Worldly things are given to the wicked. *Michael* was given to *David*, for a snare

1 Sam. 18. 21. The Vulture draws sickness from a perfume: so do the wicked from the sweet perfume of Prosperity: Their mercies are like poysoned bread given to Dogs: Their Tables are sumptuously spread, but there is a hook under the bait, *Psal. 69. 22. Let their Table become a snare:* All their enjoyments are like *Israels Quails*, which were sauced with the wrath of God, *Numb. 11. 33.* — *Fanus pecnie, funus anime* — — Pride and Luxury are the Twins of Prosperity: *Deut. 32. 15. Thou art waxen fat; then he forsook God.* Riches are not only the Spider's web, unprofitable, but the Cockatrice egg, pernicious, *Eccles. 10. 13. Riches kept for the hurt of the Owner: Et transeunt, et vulnerant.* The common mercies wicked men have, are not Loadstones to draw them nearer to God, but Millstones to sink them deeper in Hell, *1 Tim. 6. 9. Their delicious dainties are like Hamans Banquet*; after all their Lordly fare, death will bring in the reckoning, and they must pay the reckoning in Hell.

2. *Spiritual good things* work for hurt to the wicked; from the flower of heavenly blessings they suck Poyson. 1. The Ministers of God work for their hurt, The same wind that blows one Ship to the Haven, blows another Ship upon a Rock. The same breath in the Ministry, that blows a godly man to Heaven,

F

blows

\* *Ful entes voluptatis scintillula præstigiis suis fascinant montem & πρὸς τὸ ἀκαλῶς rapide impeliunt.*  
† *Ambrose.*



blows a prophane sinner to Hell. They who come with the *Word of Life* in their mouth, yet to many are a *savour of death*, Isa. 6. 10. *Make the heart of this people fat, and their ears heavy.* The Prophet was sent upon a sad Message, to preach their Funeral Sermon. Wicked men are worse for preaching, *Amos 5. 10.* *They hate him that rebukes in the Gate.* Sinners grow more resolved in sin; let God say what he will, they will do what they list, *Jer. 44. 16.* *As for the word which thou hast spoken to us in the name of Lord, we will not hearken unto thee.* The word preached is not healing, but *hardning*; And how dreadful is this for men to be sunk to Hell with Sermon.

2. Prayers works for their hurt, *Pro. 8. 13.* *The Sacrifice of the wicked is an abomination to the Lord.* A wicked man is in a great straits, if he prays not; he sins, if he prays, he sins, *Psal. 109. 7.* *Let his prayer become sin.* It were a sad Judgement If all the meat a man did eat should turn to ill-humours, and breed diseases in his body: So it is with a wicked man, that Prayer which should do him good, works for his hurt; he prays against sin, and sins against his prayer; his Duties are tainted with Atheism, fly-blown with Hypocrisie, God abhors them.

3. The Lords Supper works for their hurt, *1 Cor. 10. 31.* *Ye cannot be of the Lords Table,*

ble, and the Table of Devils. Do we provoke the Lord to jealousy? Some of the Jews kept their Idol Feasts, yet would come to the Lords Table; saith the Apostle, *Do you provoke the Lord to wrath?* Prophane persons feast with their sins, yet will come to feast at the Lords Table: This is to provoke God! To a sinner there is death in the Cup, he eats and drinks his own damnation, 1 Cor. 11. 29. Thus the Lords Supper works for hurt to impenitent sinners. After the Sop the Devil enters.

4. Christ himself works for hurt to desperate sinners; he is λίθος πειρασμού, a stone of stumbling, & a rock of offence, 1 Pet. 2. 7. He is so accidentally & occasionally, through the pravity of mens hearts; instead of believing in him, they are offended at him. The Sun, though in its own nature it is pure & pleasant; yet it is hurtful to sore eyes. Jesus Christ is as well for the fall, as the rising of many, Luk 2. 34. Sinners stumble at a Saviour and pluck Death from the Tree of Life. As Chymical Oyles recover some Patients, but destroy others: So the Bloud of Christ, though to some it is medicinable, to others it is damnable. Here is the unparallel'd misery of such as live and dye in sin, The best things work for their hurt: Cordials themselves kill!

5. See here the wisdom of God, who can make the worst things imaginable turn to the

good of the Saints; he can by a divine Chymistrie extract Gold out of dross. *W. 6. 6. 6.*  
*Of the depth of the wisdom of God! Rom. 11. 33.*  
 It is Gods great design to set forth the wonder of his wisdom. The Lord made *Josephs* prison a step to preferment. There was no way for *Jonah* to be saved, but by being swallowed up. God suffered the *Egyptians* to hate *Israel*. *Psal. 106. 41.* and this was the means of their deliverance. *St Paul* was bound with a Chain, and that Chain which did bind him was a means to enlarge the Gospel, *Phel. 1. 12.* This wise Physician can of the Viper make a Treacle. God doth enrich by impoverishing, he causeth the augmentation of Grace, by the diminution of an Estate: When the Creature goes further from us, it is that Christ may come nearer to us: God works strangely; he brings Order out of Confusion, Harmony out of Discord; he makes use many times of unjust men, to do that which is just: *He is wise in heart, Job 9. 4.* He can reap his Glory out of mens fury\*, *Psal. 76. 10.* Either the wicked shall not do the hurt which they intend; or they shall do the good which they do not intend. God often helps when there is least hope, and saves his people in that way, which they think he will destroy. He made use of the High-Priests malice, and *Judas* his Treason, to redeem the World, God hath sometimes

τὸ πλὴν  
 ὁμοιωσέναι  
 αὐτὸν καὶ  
 ἑαυτὸν  
 ὡς τὸ οὐκ  
 εἶναι αὐτόν  
 αὐτὸν.

much

much adoe to please us, through indiscreet passion, we are apt to find fault with things that fall out; which is as if an illiterate man should censure Philosophy; or a blind man find fault with the work in a Landskip. *Job. 11. 12. Vain man would be wise.* Silly animals will be taxing Providence, and calling the wisdom of God to the Bar of *Reason*. Gods wayes are *past finding out*, *Rom. 11. 33.* They are rather to be admired, than fathomed. There is never a Providence of God, but hath either a *mercy*, or a *wonder* in it. How stupendious and infinite is that wisdom, that makes the most cross, perplex dispensations work for the good of his children!

*6 Branch.*

6. How little cause have we then to be discontented at outward tryals and emergencies? What? discontented at that which shall do us good? *All things shall work for good.* There are no sins Gods people are more subject to, than unbelief & impatience; they are ready, either to *faint* through unbelief, or *fret* through impatience: when men fly out against God by discontent and impatience, it is a sign they do not believe this Text. Discontent is an *ungrateful* sin, because we have more mercies than afflictions, and it is an *irrational* sin, because afflictions work for good. Discontent is a sin which puts us upon sin, *Psal. 37. 8. Fret not thy self to do evil.* He that frets will be ready

\* μη ἀλ-  
γώμεν ὅτι  
ταῖς θλί-  
ψιν ἀλ-  
λὰ τὸ ἐκ  
τῶν θλίψεων  
κέρδιον  
λομζόμε-  
νοι πάντα  
πρᾶως,  
φέρωμεν  
τὰ συμπί-  
πτοντα.  
Chrysost.

dy to do evil: Fretting *Jonah*, was sinning  
*Jonah*, Chap. 4. 9. The Devil blows the  
coals of passions and discontent, & then warm  
himself at the fire. Oh let us not nourish the  
angry Viper in our Breast. Let this Text breed  
patience, *All things shall work for good to them*  
*that love God*. Shall we be discontented at  
that which works for our good? If a friend  
should throw a bag of money at another, and  
in throwing it, should break his head, he would  
not be troubled much, seeing by this means he  
hath got a bag of money, So the Lord may  
bruise us by afflictions, but it is to enrich us;  
these afflictions work for us a weight of glory,  
and shall we be discontented?

7 Branch

7. See here that Scripture fulfilled, *Psal.*  
*73. 1. God is good to Israel*. When one looks  
upon cross Providences, and sees the Lord re-  
vering his people with ashes, and making them  
*drunk with Wormwood*, *Lam. 3. 15*. he would  
be ready to call in question the Love of God,  
and to say that he hath dealt hardly with his  
people; Oh no, yet *God is good to Israel*, be-  
cause he makes all things work for good. Is  
not he a good God, who turns all to good? Is  
he works out sin, and works in grace; is not  
this good? *1 Cor. 11. 32. We are chastened*  
*of the Lord, that we should not be condemned with*  
*the world*. The Hell of affliction is to save us  
from the Hell of damnation. Let us always  
justifie



justifie God; when our outward condition is never so bad, let us say, *yet God is good.*

8. See what cause the Saints have to be frequent in the work of thanksgiving! Christians 8 Branch are herein defective; though they are much in supplication, yet little in gratulation. The Apostle saith, ἐν παντι, *In every thing giving thanks,* 1 *Thess.* 5. 18. why so? because God makes every thing work for our good. We will thank the Physitian though he gives us a bitter pill which makes us sick, because it is to make us well, we will thank any man that doth us a good turn; and shall not we be thankful to God who makes every think work for good to us? God loves a thankful Christian *Job* thanked God when he took all away, *Job* 1. 21. *The Lord hath taken away, blessed be the name of the Lord.* Many will thank God when he gives, *Job* thanks him when he takes away, because he knew God would work good out of it. we read of Saints with Harps in their hands, *Rev.* 14. 2. an Emblem of praise. We shall meet many Christians who have tears in their eyes, and complaints in their mouths, but few with Harps in their hands, who in affliction praise God; to be thankfull in affliction, is a work peculiar to a Saint. Every Bird can sing in Spring, but some Birds will sing in the dead of Winter. Every one almost can be thankful in prosperity, but a true Saint

\* τὸ φε  
 λοῦσθαι  
 ἡμῶν  
 ἀπαντων  
 ὁ ἀεὶν,  
 μὴ μόνον  
 ὑμῶν τῶν  
 ἐργασιων.  
 ἀλλὰ καὶ  
 πτωχῶν.

Chryf. in  
 Psal-

9 Branch.

can be thankfull in adversity. A good Christian will bless God not onely at the Sun-rising, but at the Sun-setting. Well may we in the worst that befalls us, have a *Psalm* of thankfulness, because all things work for our good. O be much in blessing of God! we will thank him that doth befriend us.

o. If the worst things work for good to a Believer, what shall the best things, Christ, and Heaven? How much more shall these work for good? If the cross hath so much good in it, what hath the Crown? If such precious Clusters grow in *Golgotha*, how delicious is that fruit which grows in *Canaan*? If there be any sweetness in the waters of *Marah*, what is there in the wine of Paradise? If Gods Rod hath Honey at the end of it, what hath his golden Scepter? If the bread of affliction tastes so savoury, what is *Manna*? what is the Heavenly *Ambrosia*? If Gods blow and stroke work for good, what shall the smiles of his face do? If *Grapes* may be gathered of *Thorns*, what fruits wil the *Tree of Life* yeild? If temptations and sufferings have matter of joy in them, what shall *Glory* have? If there be so much good out of evil, what then is that good, where there shall be no evil? If Gods chastising mercies are so great, what will his crowning mercies be? Wherefore comfort one another, with these words.

10. If God makes all things turn to our good, how equal is it that we should make all things tend to his glory? 1 Cor. 10. 31. *Do all to the glory of God.* The Angels glorifie God, they sing divine Anthems of praise; how then ought man to glorifie him, for whom God hath done more, than for the Angels? He hath dignified us above them in uniting our nature with the God-head. Christ hath dyed for us, and not the Angels: The Lord hath given us, not only out of the common stock of his bounty, but he hath enriched us with Covenant-blessings, he hath bestowed upon us his spirit; he studies our welfare, he makes every thing work for our good; Free-grace hath laid a plot for our Salvation. If God seeks our good, shall not we seek his glory?

*Quest.* How can we be said properly to glorifie God, he is infinite in his perfections, and can receive no augmentation from us?

*Ans.* It is true, in a strict sence we cannot bring glory to God, but in an *Evangelical* sence we may. When we do what in us lies to lift up Gods name in the world, and cause others to have high reverential thoughts of God, this the Lord interprets a glorifying of him; as a man is said to dishonour God, when he causeth the name of God to be evil spoken of.

*Quest.*

*Quest.* How many wayes are we said to advance Gods glory? *Answ.* Three wayes.

\* ὁ πάντα  
παιων δια  
τὸ θεὸν πο  
σὴς ἀπο  
λαύσεται  
τὸ εὐοισκῆς.

1. When we aim at his glory\*; when we make him the first in our thoughts, and the last in our end. As all the Rivers run into the Sea, and all the Lines meet in the Center, so all our actions terminate and center in God.

2. We advance Gods glory by being fruitful in grace, *John 15-8.* *Herein is my Father glorified, that ye bring forth much fruit,* Barrenness reflects dishonour upon God; then we glorifie God, when we grow in fairness as the Lilly, in fallness as the Cedar, in fruitfulness as the Vine: The Spouses Breasts were like *Clusters, of Grapes,* Cant. 7. 7.—

3. We glorifie God, when we give the praise and glory of all we do unto God. It was an excellent and humble Speech of the King of Sweden, He feared the peoples ascribing that glory to him, which was due to God, would remove him before the work was done. When the Silk-worm weaves her curious work, she hides her self under the Silk, and is not seen. When we have done our best, we must vanish in our own thoughts, and transfer the glory of all to God. *1 Cor. 15. 10.* *I laboured more abundantly than they all:* One would think this speech favoured of pride? but the Apostle pulls off the Crown from his own head, and sets it upon the head of Free-grace, *Ye*

not I; but the Grace of God which was with me. Constantine did use to write the name of Christ over his Door, so should we over our Duties.

Thus let us endeavour to make the name of God glorious and renowned. If God seek our good, let us seek his glory; If he makes all things tend to our edification, let us make all things tend to his exaltation. So much for the first parr of the Text, the Priviledge.



## THE BREATHINGS OF LOVE.

### CHAP. VII.

*Shewing the Nature, Cause, Kind, Properties, and Degrees of love to God.*

2. **I** Proceed to the second general Branch of the Text, the *Persons* interested in this Priviledge, and they are doubly qualified.

1. They are *Lovers* of God: *All things work together for good*, τοῖς ἀγαπῶσι τὸ θεόν *To them that love God. Despisers and Haters of God.*



God have no lot or part in this priviledge, it is *childrens bread*, it belongs onely to them that love God. Because love is the very heart and spirit of Religion, I shall the more expatiate upon this; and for the further discussion of it, I shall cleer these five things;

- |                   |                   |
|-------------------|-------------------|
| 1. The Nature     | } of love to God. |
| 2. The Ground     |                   |
| 3. The Kinds      |                   |
| 4. The Properties |                   |
| 5. The Degree     |                   |

1. The *Nature* of divine love. Love is an expansion of soul, or the inflaming of the affections, whereby a Christian breaths after God as the supream and soveraign good. *St Austin* in his second Tome, calls love *podus anima*: Love is to the soul, as the weights to the Clock, it sets the soul a going towards God; it is the wing by which we flye to Heaven; by love we cleave to God, as the Needle to the Load-stone.

2. The *Ground* of love to God, and that is, *knowledge*. *Ignora nulla cupido* ——— We cannot love that which we do not know. That our love may be drawn forth to God, we must know these three things in him.

1. A *fulness*, *Col. 1. 19.* He hath a fulness of grace to cleanse us, and of glory to crown us, a fulness not onely of *sufficiency*. but  
*redundant*.

redundancy; he is a Sea of goodness without bottom and banks.

2. A freeness. — *Fluit acinus amnepe*  
 God hath an innate propensness to dispence mercy and grace; he drops as the Honey-comb, Rev. 22. 17. *Whosoever will, let him take of the water of life freely.* God doth not require we should bring money with us, one kypp appetite.

3. A Propriety. We must know this fullness in God, is ours, *Psal. 48. 14. This God is our God.* Here is the ground of love, Deity and Propriety.

4. The Kinds of love, which I shall branch into these three.

1. There is a love of Appretiation, when we set an high value upon God, as being the most sublime and infinite good; we so esteem of God, as if we have him, we care not though we want all things else. The Stars vanish when the Sun appears: All creatures vanish in our thoughts, when the Sun of righteousness shines in his full splendor, *Cant. 1. 3. A bundle of Myrrhe is my well-beloved unto me, and as a cluster of Camphire.*

2. A love of Complacency and delight. St. Aquinas defines love to be *Complacencia amantis in amato*: As a man takes delight in a friend whom he loves. The soul that loves God, rejoyceth in him, as in his treasure, and rests

rests in him, as in his Center. The heart is so set upon God as it desires no more, *John 14. 8. Shew us the Father, and it sufficeth.*

3. A love of Benevolence, which is a wishing well to the Cause of God\*. He that is interested in affection to his friend, wisheth all happiness to him. This is to love God, when we are well-wishers; we desire that his Interest may prevail; our Vote and Prayer is, that his name may be had in honour, that his Gospel, which is this Rod of his strength, may like *Aaron's Rod*, blossom, and bring forth Apples.

4. The Properties of love. 1. Our love to God must be entire, and that *ex parte subjecti*, in regard of the Subject. it must be with the whole heart. *Mark 12. 30. Thou shalt love the Lord thy God* *ἐκ τῆς καρπίας σου*, with all thy heart. In the Old Law, an High-Priest was not to marry with a Widow, nor with an Harlot; nor with a Widow, because he had not her first love, nor with an Harlot, because he had not all her love. God will have the whole heart. *Hos. 10. 2. Their heart is divided.* The true Mother would not have the child divided; nor God will not have the heart divided; God will not be an Inmate, to have onely one Room in the heart, and all the other Rooms let out to sin, It must be an entire love.

\* ΦΙΛΕΙΝ  
ἐστὶ βέλ-  
δαι τινὶ ὁ  
ὄντα ἀγα-  
πά. &c.  
Arist.

2. It must be a *sincere* love, Eph. 6. 24. Grace be with all them, that love our Lord Jesus ἐν ἀφθαρσίᾳ in sincerity. Sincere, *quasi sine cera*; it alludes to Honey that is pure, and hath no Wax in it: Our love to God is sincere, when it is pure, and without self-respects: This the School-men call, *Amor amicitia*, a love of friendship. We must love Christ propter Christum (as *Austin* saith), for himself: as we love sweet Wine for its taste. Gods Beauty and Love must be the two Load-stones to draw our love to him. *Alexander* had two friends, *Ephestion* and *Craterus*; *Ephestion* saith he, loves me because I am *Alexander*; *Craterus* loves me because I am *King Alexander*: The one loved his person, the other loved his benefits. Many love God because he gives them Corn and Wine, and not for his intrinsical excellencies. *Lycurgus* would have Virgins to be married without dowry, because their Husbands should marry them purely for love. we must love God more for what he is, than for what he bestows. True love is not mercenary: You need not hire a Mother to love her child: A soul deeply in love with God needs not be-hired by rewards; he cannot but love him for that orieny of beauty, that sparkles forth in him.

3. It

\*Non juber  
Apostolus ut  
mundana  
hæc abjici-  
amus, sed  
ne simus  
hisce fluxus  
rebus im-  
mersi; unc  
enim non  
possidemus,  
sed ab illis  
possidemur.  
Beza.

3. It must be a *fervent* love. The Hebrew word for love אהבה signifies ardency of affection. Saints must be Seraphims, burning in holy love. To love one coldly, is all one at not to love him. The Sun shines as hot as is can. Our love to God must be intense and vehement, like the *Goals of Juniper*, which are most acute and fervent, *Psal.* 120. 4. Our love to transitory things must be indifferent; we must love *quasi non*, as if we loved not, *1 Cor.* 7. 30. But our love to God must flame forth. The Spouse was *amore percussa*, Sick of Love to Christ, *Cant.* 2. 5. We can never love God as he deserves: As Gods punishing us is less than we deserve, *Ezra* 9. 13. for our loving him is less than he deserves.

4. Love to God must be *active*; it is like fire which is the most active element; it is called, *The Labour of Love*, *1 Thes.* 1. 3. Love is no idle grace, it sets the head a studying for God, the feet a running in the wayes of his Commandements. *The love of Christ constrains*, *2 Cor.* 5. 14. Pretences of love are insufficient. True love is not onely seen at the Tongues end, but at the Fingers end; *in the labour of love*. Those living creatures, *Ezek.* 1. 8. had wings, and hands under their wings: an Embleme of a good Christian; he hath not onely the wings of faith to fly, but hands under his wings, he works by love, he spends and is spent for Christ. Love



5. Love is *Liberal*; it hath Love-tokens to bestow, 1 Cor. 13. 4. *Charity*  $\chi\epsilon\lambda\epsilon\upsilon\epsilon\tau\alpha\iota$  is kind: Love hath not onely a smooth tongue, but a kind heart. *Dauids* heart was fired with love to God, and he would not offer that to God which cost him nothing, 2 Sam. 24. 24, Love is not onely full of *Benevolence*, but *Bene-science*. Love which enlargeth the heart, never straitens the hand. He that loves Christ, will be liberal to his Members; he will be eyes to the blind, feete to the lame; the backs and bellies of the poor, shall be the furrows where he sows the golden Seeds of liberality. Some say they love God, but their love is lame of one hand, they give nothing to good uses. Indeed faith deels about invisibles, but God hates that love wick is invifible: Love is like new Wine which will have vent; it vents it self in good works The Apostle speaks it in honour of the *Corinthians*, that they gave to the poor Saints, not only to, but beyond their power, 2 Cor. 8. 2. Love is bred at Court, it is a Noble Munificent grace.

6. Love to God is *peculiar*: He who is a Lover of God, gives him such a love, as he bestows upon none else. As God gives his children such a love as he doth not bestow upon the wicked, *electing*, *adopting* love; so a gracious heart gives to God such a special distinguishing love, as none else are sharers in,

G

2 Cor.

2 Cor. 11. 2. *I have espoused you to one husband, that I may present you as a chaste Virgin to Christ.* A Wife espoused to an Husband, gives him such a love as she hath for none else, she doth not part with her conjugal love to any, but her husband: So a Saint espoused to Christ, gives him a peculiarity of love, a love incommunicable to any other; namely, a love joyned with adoration. Not onely the love is given to God, but the soul, Cant. 4. 8. *A garden enclosed, is my Sister, my Spouse.* The heart of a Believer is Christs Garden, the Flower growing in it, is love mixed with Divine Worship, and this Flower is for Christ alone to smell to; the Spouse keeps the Key of the Garden, that none may come there but Christ.

7. Love to God is *permanent*; it is like the fire the Vestal Virgins kept in Rome, it doth not go out. True love boyls over, but doth not give over. Love to God, as it is sincere without hypocrisie, so it is constant without apostacy. Love is like the Pulse of the body, always beating; 'tis not a Land-flood, but a Spring. As wicked men are constant in love to their sins; neither shame, nor sickness, nor fear of Hell, will make them give over their sins: so nothing can hinder a Christians love to God: Nothing can conquer love, nor any difficulties, or oppositions, Cant. 8. 6.

*Love*

Love is strong as the Grave. The Grave swallows up the strongest bodies; so Love swallows up the strongest difficulties, Cant. 8. 7. Many waters cannot quench love: Neither the sweet waters of pleasure, nor the bitter waters of persecution: love to God abides firm to the death, Ephes. 3. 17. Being rooted and grounded in love. Light things, as Chaffe and Feathers, are quickly blown away, but a tree that is rooted, abides the storm; he that is rooted in love endures. True love never ends but with the life.

5. The Degree of love. We must love God above all other objects\*. Psal. 73. 25. There is nothing on earth I desire in comparison of thee. God is the quintessence of all good things, he is superlatively good, now the soul seeing a super-eminency in God, and admiring in him that constellation of all excellencies, is carried out in love to him in the highest degree. The measure of our love to God, saith Bernard, must be to love him without measure\*. God who is the chief of our happiness, must have the chiefe of our affections, Cant. 8. 2. I would cause thee to drink of my spiced Wine, of the juice of my Pomgranate. If the Spouse hath any love better than other, a Cup more juicy & spiced, Christ shall drink of that. The creature may have the Milk of our love, but God must have the Cream: Love

\* Minus  
Domine te  
amat, qui  
aliquid te-  
cum amat.  
Austin.

\* Modus  
diligendi  
Deum, est  
diligere  
Deum sine  
modo.  
Bern.

to God must be above all other things, as the Oyl swims above the Water.

1. We must love God more than *Relations*: As in case of *Abraham's* offering up *Isaac*; *Isaac* being the son of his old age, no question he loved him entirely, and doated on him; but when God saith, *Abraham offer up thy son*, though it were a thing might seem, not onely to pose his *Reason*, but his *Faith*, for the *Messiah* was to come of *Isaac*, and if he be cut off, where shall the world have a Mediator? yet such was the strength of *Abraham's* faith, and the ardency of his love to God, that he will take the sacrificing Knife, and let out *Isaac's* blood. Our blessed Saviour tells us of *hating* Father and Mother, *Luk* 14. 26. Christ would not have us unnatural; but if our dearest *Relations* lye in our way, and would hinder us from Christ, either we must step over them, or tread upon them, *Dent*. 33. 9. Though some few drops of love may run beside to our Kindred and Alliance, yet the full torrent must run out after Christ; *Relations* may lye in the bosom, but Christ must lye in the heart.

2. We must love God more than *Estate*. *Heb*. 10. 34. *Ye took joyfully the spoyling of your goods*. They were glad they had any thing to loose for Christ, if the world be laid in one Scale, and Christ in the other, he must weigh heaviest, And is it thus? Hath God the high-

est

est room in our affections? *Plutarch* saith,  
When a Dictator was created in *Rome*, all o-  
ther Authority was for the time suspended:  
So when the love of God bears sway in the  
heart, all other love is suspended, and is as  
nothing in comparison of this love.

C H A P. VIII.

*Containing a sharp Corrective to those that do  
not love God.*

Use 1. **T**His may serve for a sharp Repre- Use 1.  
hension to such as have not a dram Reproof  
of love to God in their hearts: And are there  
such Miscreants alive? He who loves not God,  
*aut lapis est, aut bellua*, he is a Beast with a  
mans head. Oh wretch! Dost thou live upon  
God every day, yet not love him? If one had  
a friend that fed him continually with money,  
and gave him all his allowance, were not he  
worse than a *Barbarian*, that did not respect  
and honour that friend? Such a friend is God,  
he gives thee thy breath, he bestows a liveli-  
hood upon thee, and wilt thou not love him?  
Thou wilt love thy Prince if he saves thy life,  
and wilt thou not love God who gives the thy  
life? What Load-stone so powerful to draw  
love, as the blessed Deity? He is blind whom



beauty doth not tempt; he is sottish, who is not drawn with the Cords of love. When the body is cold, and hath no heat in it, it is a sign of death: That man is dead, who hath no heat of love in his soul to God. How can he expect love from God, who shews no love to him? Will God ever lay such a Viper in his bosome, as spits forth the poyson of malice and enmity agianst him?

This Reproof falls heavy upon the Grantees and Atheists of this Age, who are so far from loving God, that they do all they can to spight him; *They declare their sin as Sodom,* Isa. 3. 9. *They set their mouth against the Heavens* †, in pride and blasphemy, and bid open defiance to God: These are Monsters in Nature, Devils in the shape of men: Let them read their doom, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha*\*; that is, let him be accursed from God, till Christs coming to Judgement †; let him be heir to a curse while he lives, and at the dreadfull day of the Lord, let him hear that heart-rending sentence pronounced against him, *Go thou cursed.*

† Psal. 73.  
9.

\* Idem significat vox

אנא

apud Hebraeos.

† Τὸ ἀνὰ  
θεῶν πᾶν  
τὸ πᾶν  
καὶ τὸ πᾶν  
καὶ τὸ πᾶν.

Chrysost.  
de Anathem.

CHAP. IX.

Discovering the Signs, or Fruits of love to God.

Use 2. **L** Et us try our selves impartially, whether we are in the number of those that love God. For the deciding of this, (our love will be best seen by the Fruits of it) I shall lay down fourteen Signs, or Fruits of love to God, and it concerns us nearly to search, whether any of these Fruits grow in our Garden. Use 2. Tryal.

1. The First Fruit of love is, *musings of the mind upon God.* He who is in love, his thoughts are still upon the Object: He who loves God, is ravished and transported with the Contemplations of God, *Psal. 139. 17. When I awake, I am still with thee.* The thoughts are as travellers in the mind: *Dauids thoughts kept Heaven-Road, I am still with thee.* God is the Treasure, and where the Treasure is, there is the heart. By this we may try our love to God: What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Have our thoughts got wings? are they fled aloft? Do we contemplate Christ and Glory? Oh how far are

1 Fruit of love.

they from being lovers of God, who scarce ever think of God? *Psal. 10. 4. God is not in all his thoughts.* A sinner crowds God out of his thoughts; he never thinks of God, unless with horror, as the Prisoner thinks of the Judge.

2. *Fruit.* 2. The Second Fruit of love is, *desire of Communion*: Love desires familiarity and intercourse, *Psal. 84. 2. My heart and flesh cryeth out for the living God,* King David being debarred the House of God, where was the Tabernacle, (the visible token of his presence) he now breaths after God, and in an holy *Pathos* of desire, cries out for the living God. Lovers would be parlying together. If we love God we prize his *Ordinances*, because there we meet with God: He speaks to us in his Word, and we speak to him in Prayer. By this let us examine our love to God. Do we desire intimacy of communion with God? Lovers cannot be long asunder. Such as love God, have an holy fondness, they know not how to be from him; they can want any thing but Gods presence; they can want health and friends, they can want a full Table, but they cannot want God: *Psal. 134. 7. Hide not thy face from me, lest I be like them that go down into the Grave.* Lovers have their *Asthenia* fainting fits: David was ready to faint away, and dye, when he had not a sight of God, They who

who love God, cannot be contented with having Ordinances; unless they may enjoy God in them; that were to lick the glass, and not the honey.

What shall we say to them who can be all their lives long without God? they think God may be best spared, They complain they want health and trading, but not that they want God. Wicked men are not acquainted with God; and how can they love who are not acquainted? nay, which is worse, they do not desire to be acquainted with God, *Job 21. 14. They say to God, depart from us, we desire not the knowledge of thy wayes.* Sinners shun acquaintance with God, they count his presence a burden; and are these Lovers of God? Doth that woman love her husband, who cannot endure to be in his presence?

3. The Third Fruit of love is grief. Where there is love to God, there is a grieving for our sins of unkindness against him. A Child that loves his Father cannot chuse but weep for offending him. The heart that burns in love melts in tears: O that I should abuse the love of so dear a Saviour! Did not my Lord suffer enough upon the cross, but must I make him suffer more? shall I give him more *Gall and Vinegar* to drink? how dis-loyal and dis-ingenuous have I been? how have I grieved his Spirit, trampled upon his Royal Commands, sleighted

3. Fruit,

flighted his Bloud? this opens a Vein of godly sorrow, and makes the heart bleed afresh. *Mat. 26. 75. Peter went out, and wept bitterly.* When Peter thought how dearly Christ loved him, he was taken up into the Mount of *Transfiguration*, Christ shewed him the Glory of Heaven in a Vision; now that he should deny Christ after he had received such signal love from him, this broke his heart with grief, *he went out, and wept bitterly.*

By this let us try our love to God: Are our hearts spiritual Lymbecks, dropping the water of godly tears? Do we grieve for our unkindnesses against God, our abuse of mercy, our non-improvement of Talents? How far are they from loving God, who sin daily, and their hearts never smite them! they have a Sea of sin, and not a drop of sorrow; they are so far from being troubled, that they make merry with their sins, *Jer. 11. 15. When thou dost evil, then thou rejoicest.* Oh wretch, did Christ bleed for sin, and dost thou laugh at it? These are far from loving God: Does he love his friend, that loves to do him an injury?

4. *Fruit.*

4. Another Fruit of love is *Magnanimity*. Love is valourous, it turns cowardise into courage; Love will make one adventure upon the greatest difficulties and hazards; *Amor nescit difficultates.* The fearful Hen will fly upon



upon a Dog or Serpent, to defend her young ones. Love doth infuse *μεγαλόμυχον δύναιτο*, a spirit of Gallantry & Fortitude into a Christian. He that loves God will stand up in his Cause, and be an Advocate for him: *Act. 4.*

20. *We cannot but speak the things which we have seen and heard.* He who is afraid to own Christ, hath but little love to him. *Nicodemus* came sneaking to Christ by night, *John 3. 2.* He was fearful of being seen with him in the day time. *Love casts out fear.* As the Sun expels Fogs and Vapours; so doth Divine Love in a great measure expel carnal Fear. Doth he love God, that can hear his blessed Truths spoken against, and be silent? He who loves his friend, will stand up for him, and vindicate him when he is reproached. Doth Christ appear for us in Heaven, and are we afraid to appear for him on Earth? Love animates a Christian; it fires his heart with zeal, and steels it with courage.

5. The fifth Fruit of love is, *sensibility.* If we love God, our hearts ache for the dishonours done to God by wicked men: To see, not onely the Banks of *Religion*, but *Civility*, broken down, and a Flood of wickedness coming in; to see Gods Sabbaths prophaned, his Oath violated, his Name dishonoured; if there be any love to God in us, we shall lay these things to heart. *Lot's* righteous soul was vexed

5. Fruit.

vexed for the unclean conversation of the wicked, 2 Pet. 2. 17. He took the sins of Sodom and made Spears of them to pierce his own soul. How far are they from loving God, who are not at all affected with his dishonour, if they have but Peace and Trading, they lay nothing to heart: A man who is dead drunk, though another be bleeding to death by him, he never minds, or is sensible: so, many being drunk with the wine of Prosperity, when the honor of God is wounded, and his Truths are a bleeding, they are not sensible. Did men love God, they would grieve to see his Glory suffer, and Religion itself become a Martyr.

## 6. Fruit.

6. The sixth Fruit of love is, *Antipathy against sin*. Fire purgeth the Dross from the Mettal. The Fire of Love purgeth out sin. Hos. 14. 8. Ephraim shall say, what have I to do any more with Idols? He that loves God, will have nothing to do with sin, unless he give battle to it. Sin is *Dei-tidium*, it strikes not only at Gods Honour, but his Being. Doth he love his Prince, that harbours him who is a Traitor to the Crown? Is he a friend to God, who loves that which God hates\*? The love of God, and the love of sin cannot dwell together: The Affections cannot be carried to two contraries at the same time. A man cannot love health, and love poyson too: so, one

\* *Quomodo  
amas Deum  
cum adhuc  
amas quod  
odit Deus?*  
Austlin.

cannot love God, and sin too. He who hath any secret sin in his heart allowed, is as far from loving God, as Heaven and Earth are distant one from the other.

7. Another Fruit of love is, *Crucifixion*.

He who is a Lover of God, is dead to the world, *Gal. 6. 14. I am crucified to the world;*

I am dead to the honours and pleasures of it

He who is in love with God, is not much in

love with any thing else\*: His love to God

moves as the Sun in the Firmament. swiftly;

but his love to the world, is as the motion of

the Sun upon the Dial, which is every slow.

The love of God, and the violent love of the

world, are inconsistent \*, 1 John 2. 15. If

any man love the world, the love of the Father

is not in him. Love to God swallows up all

other love; as *Mose's Rod* swallowed up the

*Egyptian Rods*. If a man could live in the

Sun, what a small Point would all the Earth

be! So when a mans heart is raised above the

world, in the admiring and loving God, how

poor and slender are these things below! they

seem as nothing in his eye. It was a sign the

Primitive Christians did love God, their mo-

ney did not lye near their heart, but they laid

down their money at the Apostles feet, *Acts*

4. 35.

Try by this our love to God. What shall

we think of such as have never enough of

the

7. Fruit.

\*Cui Christi  
stus dulces-  
cit, mundus  
amarefcit.

Bern.

-Fortis est  
ut mors a-  
mor; sicut.  
mors vio-  
lenter sepa-  
rat animas  
a corpore,  
ita amor.  
Dei violen-  
ter segregat  
hominem a  
mundano  
amore  
Isidor.

the world? they have the dry Dropſie of Covetouſneſs, thiſtling inſatiably after riches, *Am. 2. 7. That pant after the duſt of the earth.* Nether talk of your love to Chriſt (ſaith Ignatius) ὅταν τὸ κόσμον προτιμάτε, when you prefer the world before the *Pearl of price*, and are there not many ſuch who prize their gold above God? If they have a South-Land, they care not for the *water of life*; they will ſell Chriſt and a good Conſcience for money. Will God ever beſtow Heaven upon them, who ſo baſely undervalue him, preferring glittering duſt, before the glorious Deity? What is there in the Earth that we ſhould ſo ſet our hearts upon it? onely the Devill makes us look upon it through a Multiplying Glaſſe. The world hath no real intrinſecal worth; it is but Paint and Alchymy. The world hath two Breasts, the one Breast is dry, it is *vanity*; the other Breast runs blood, it is *vexation*.

¶ *Fruit.* 8. The next Fruit of love is *fear*. In the Godly love and fear do kiſs each other. There is a double fear ariſeth from love. 1. A fear of *diſpleaſing*. The Spouſe loves her husband, therefore will rather deny her ſelf, than diſpleaſe him. The more we love God, the more fearful we are of grieving his Spirit. *Gen. 39. 9, How then can I do this great wickedneſs, and ſin againſt God?* When Eudoxia the Empreſs threatned to baniſh Chryſoſtome,

Tell

Tell her (saith he) *I fear nothing but sin.* That is a blessed love which puts a Christian into an hot fit of zeal, and a cold fit of fear, making him shake and tremble, and not dare willingly to offend God.

2. A fear mixed with jealousy, 1 Sam. 4. 13. *Elies heart trembled for the Ark.* It is not said, his heart trembled for *Hophni* and *Phinehas*, his two sons, but his heart trembled for the *Ark*, because if the *Ark* were taken, then the glory was departed. He that loves God is full of fear least it should go ill with the Church; he fears leasts prophaneſs (which is the plague of Leprosie) should encrease, least Popery get footing, least God should go from a People. The presence of God in his Ordinances, is the beauty and strength of a Nation. The *Trojans* had the Image of *Pallas*, and they had an opinion that as long as that Image was preserved among them, they should never be conquered, So long as Gods presence is with a people, so long they are safe; but the soul inflamed in love to God, fears least the visible tokens of Gods presence should be removed.

By this Touch-stone let us try our love to God. Many fear least peace and Trading go, but not least God and his Gospel go; are these Lovers of God? He who loves God is more afraid of the loss of spiritual



tual blessings than temporal. If the *Sun of Righteousness* remove out of our Horizon, what can follow but darkneis? What comfort can an Organ, or Anthem give, If the Gospel be gone? is it not like the sound of a Trumpet, or a Volley of shot at a Funeral?

9. If we are Lovers of God, *we love that which God loves.* 1. We love Gods Word. *David* esteemed the Word, for the *sweetness* of it, above honey. *Psal.* 119. 103. and for the *value* of it, above gold, *Psal.* 119. 72. The Lines of Scripture are richer than the Mines of Gold. Well may we love the Word; it is the Load-Star that directs us to Heaven; it is the Field in which the *Pearl* is hid. That man who loves not the Word, but thinks it too strict, and could wish any part of the Bible torn out (as that Adulterer did the seventh Commandement) he hath not the least spark of love in his heart.

1. We love Gods day; we do not only keep a Sabbath, but love a Sabbath. *Isa.* 58. 13. *If thou call the Sabbath a delight.* The Sabbath it that which keeps up the face of Religion amongst us; this day must be consecrated as glorious to the Lord. The house of God is βασιλική the Palace of the Great King; on the Sabbath God shews himself there, through the Lattice. — If we love  
God,

God we prize his day above all other dayes: All the week would be dark, if it were not for this day; on this day Manna falls double; now, if ever, Heaven-gate stands open, and God comes down in a golden shower: This blessed day the Sun of Righteousness riseth upon the soul. How doth a gracious heart prize that day, which was made on purpose to enjoy God in?

3. We love Gods Laws. A gracious soul is glad of the Law, because it checks his sinful exorbitances. The heart would be ready to run wilde in sin, if it had not some blessed restraints put upon it by the Law of God. He that loves God, loves his Law, the Law of repentance, the Law of self-denyal. Many say they love God, but they hate his Law; *Psalm. 2. 3. Let us break their bands asunder, and cast away their cords from us.* Gods precepts are compared to *cords*, they bind men to their good behaviour; but the wicked think these *cords* too strait, therefore they say, *let us break them.* They pretend to love Christ as a Saviour, but hate him as a Prince. Christ tells us of his *yoak*, *Mat. 11. 29.* Sinners would have Christ put a Crown upon their head, but not a *yoak* upon their neck. He were a strange King should rule without Laws.

H

4. We

4. We love Gods picture, we love his Image shining in the Saints, 1 John 5. 1. *He that loves him that begat, loves him also that is begotten of him.* 'Tis possible to love a Saint, yet not love him *as* a Saint; we may love him for something else, for his ingenuity, because he is affable and bountiful. A Beast loves a man, but not *quatenus homo*, as he is a man, but because he feeds him, and gives him provinder. But to love a Saint *as he is a Saint*, this is a sign of love to God. If we love a Saint for his Saint-ship, as having something of God in him, then we love him in these four Cases.

1. We love a Saint though he be poor. A man that loves gold, loves a piece of gold though it be in a rag: So though a Saint be in rags, we love him, because there is *aliquid Christi*, something of Christ in him.

2. We love a Saint though he hath many personal failings. There is no perfection here: in some, rash anger prevails; in some, inconsistency; in some, too much love of the world. A Saint in this life is like gold in the ore, much dross of infirmity cleaves to him, yet we love him for the grace that is in him. A Saint is like a fair face with a scar: We love the beautiful face of holiness, though there be a scar in it. The best Emerald hath its blemishes,

the brightest Stars their twinklings, and the best of the Saints have their failings. Thou that canst not love another because of his infirmities, how wouldst thou have God love thee? hast not thou good store?

3. We love the Saints though in some lesser things they differ from us. Perhaps another Christian hath not so much light as thou, and that may make him err, in some things wilt thou presently un-Saint him, because he cannot come up to thy light? Where there is union in *Fundamentals*, there ought to be union in *Affections*.

4. We love the Saints though they are persecuted. We love precious Metal though it be in the furnace. St Paul did bear in his body the marks of the Lord Jesus, Gal. 6. 17. Those marks, were like the *Souldiers scar*, honourable. We must love a Saints as well in Chains, as in scarlet. *Constantine* did kisse the hole of *Piphnusius* his eye, because he suffered the losse of his eye for Christ. If we love Christ, we love his persecuted Members.

If this be to love God, when we love his Image sparkling in the Saints, Oh then, how few Lovers of God are to be found! Do they love God, who hate them that are like God? Do they love Christs person, who are fill'd

a spirit of revenge against his people? How can that wife be said to love her husband, that tears his picture? Surely *Judas* and *Julian* are not yet dead, their spirit lives in the world. Who are guilty but the innocent? What greater crime than holiness, if the Devil may be one of the grand Jury? Wicked men seem to bear great reverence to the Saints departed; they canonize dead Saints, but persecute living. In vain do men stand up at the Creed, and tell the world, *They believe in God*, when they abominate one of the Articles of the Creed, namely, *The Communion of Saints*. Surely, there is not a greater sign of a man ripe for Hell, than this, not onely to want grace, but to hate it.

10 *Fruit.*

10. Another blessed sign of love, is, *to entertain good thoughts of God*. He that loves his friend construes what his friend doth in the best sence. *1 Cor. 13. 5. Love thinketh no evill.* Malice interprets all in the worst sence; Love interprets all in the best sence; it is an excellent Commentator upon Providence, *It thinks no evill*. He that loves God, hath a good opinion of God; though he afflicts sharply, yet the soul takes all well. This is the Language of a gracious spirit: My God sees what an hard heart I have, therefore drives in one Wedge of affliction after another,



ther, to break my heart; he knows how full I am of bad humors, how sick of a Plurisie, therefore lets me blood to save my life; this severe dispensation is either to mortifie some corruption, or to exercise some grace: How good is God that will not let me alone in my sins, but smites my body, to save my soul! Thus he that loves God, takes every thing in good part. Love puts a candid gloss upon all Gods actions. Thou who art apt to murmur at God, as if he had dealt ill with thee, be humbled for this; say thus with thy self, if I loved God more, I should have better thoughts of God. 'Tis Satan that makes us have good thoughts of our selves, and hard thoughts of God. Love takes all in the fairest sence, *it thinketh no evil.*

11. The eleventh Fruit of love is Obedience, John 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me.* — *Pater adsum, impera quid vis* — 'Tis a vain thing to say we love Christs person, if we slight his Commands. Doth that Child love his Father, who refuseth to obey him? If we love God, we will obey him in those things which cross flesh and blood.

1. In things difficult.
2. In things dangerous.

1. In things difficult. As 1. In mortifying

H 3

11. Fruit  
\*Plaut.  
†Amare  
Deum, et  
obedire, due  
sunt ala,  
quibus evo-  
les ad caelos  
transveha-  
ris ad san-  
ctos, infera-  
ris inter  
Anceles.  
Austin de  
vis. inf. m.  
fin.

sin. There are some sins which are not onely near to us as the garment, but dear to us as the eye ; if we love God, we will set our selves against these, both in purpose and practise. 2. In forgiving our enemies. God commands us upon pain of death to forgive, Eph. 4. 32. *Forgiving one another*\*. This is hard; 'tis crossing the stream, we are apt to forget kindneses, and remember injuries, but if we love God, we will pass by offences. When we seriously consider how many Talents God hath forgiven us, how many affronts and indignations he hath put up at our hands, this makes us write after his Copy, and endeavour rather to bury an injury, than retaliate it.

2. In *things dangerous*. When God calls us to suffer for him, we will obey. Love made Christ suffer for us; love was the Chain that fastned him to the Cross : So if we love God, we shall be willing to suffer for him. Love hath a strange quality, it is the least suffering grace, and yet it is the most suffering grace. It is the least suffering grace in one sense; it will not suffer known sin to lye in the soul unrepented of, it will not suffer abuses and dishonours done to God, thus it is the least suffering grace ; yet it is the most suffering grace, it will suffer reproaches, bonds, imprisonments,

\* πρὸς τὸ  
 ἵνα ὁ θεὸς  
 μὴ ἐπιτιμῇ  
 ἡμᾶς ὡς ἁμαρτω-  
 λούς.

sonments, for Christs sake, *Acts 21. 13.*  
*I am ready not onely to be bound, but to dye for*  
*the name of the Lord Jesus.* 'Tis true, every  
 Christian is not a Martyr, but he hath a spirit  
 of Martyrdome in him, he saith as *Paul*  
*ετοιμος εχω I am ready to be bound;* He hath  
 a disposition of mind to suffer, if God call.  
 Love will carry men out above their own  
 strength. *Tertullian* observes how much the  
 Heathen suffered for love to their Countrey.

— *Vicit amor Patriæ* — If the Spring-  
 head of Nature riseth so high, surely Grace  
 will rise higher. If love to their Countrey  
 will make men suffer, much more should love  
 to Christ. *1 Cor. 13. 7.* *Love endureth all*  
*things Basil* speaks of a Virgin condemn'd to  
 the fire, who having her life and estate offer-  
 ed her, if she would fall down to the Idol,  
 answered, *Let life and money go, welcome*  
*Christ*\*. It was a noble and zealous speech of  
*Ignatius*, *Let me (saith he) be groun'd with the*  
*teeth of wilde Beasts, if I may be Gods pure*  
*Wheat*†. How did divine affection carry the  
 Primitive Saints above the love of life, and  
 the fear of death? *St. Steven* was stoned,  
*St. Luke* hanged on an Olive Tree, *St. Peter*  
 crucified at *Heirusalem* with his head down-  
 ward\*. These divine *Hero's* were willing to  
 suffer, rather than by their cowardise to make  
 the

\* *Valeat vi-*  
*ta, pereat,*  
*pecunia.*

† *Ὁ δὲ ὁσὸν*  
*των δεξιων*  
*ἀλήθειας*  
*ἵνα ἡ ἀ-*  
*σέβεια*  
*δεῖ ἐνγε-*  
*τω ἰσχυρ.*

\* *Enseb.*

\*Acts 28.  
20

the name of God suffer. How did St Paul rat-  
tle his Chain that he wore for Christ\*? he did  
glory in it, *ὡς γυνὴ φιλόκοσμον*, as a woman  
is proud of her Jewels, saith *Chrysostom*.  
And holy *Ignatius* did wear his Fetters as a  
Bracelet of Diamonds. *Heb. 11. 35. Ne*  
*accepting deliverance.* They refused to come  
out of Prison on sinful terms, they preferred  
their innocency before their liberty.

By this let us try our love to God, have  
we a spirit of Martyrdome? Many say they  
love God, but how doth it appear? they will  
not forgoe the least comfort, or undergo the  
least cross for his sake. If Jesus Christ should  
have said to us, I love you well, you are dear  
to me, but I cannot suffer, I cannot lay down  
my life for you, we should have questioned his  
love very much; and may not Christ suspect  
us, when we pretend love to him, yet will  
endure nothing for him? They who bear true  
affection to God, will according to their vow  
in Baptisme, fight under his Banner to the  
death, and make Christs Crown flourish in  
their ashes.

12. *Fruit.*

12. He who loves God, will endeavour to  
make him appear glorious in the eyes of others.  
Such as are in love will be commending, and  
setting forth the amiableness of those persons  
whom they love. The Love-sick Spouse  
describes

describes Christ in all his beauty, *Cant. 5. 11.*

13. *His head is as the most fine Gold, his cheeks are as a bed of Spices.* If we love God, we will spread abroad his excellencies, that so we may raise his fame and esteem, and may tempt others to fall in love with him. Love cannot be silent, we shall be as so many Trumpets, sounding forth the freeness of Gods Grace, the Transcendency of his Love, the Glory of his Kingdom. Love is like fire; where it burns in the heart, it will break forth at the lips, it will be elegant and pathetical in setting forth Gods praise: Love must have vent.

13. The Thirteenth Fruit of love is, *To long for Christs appearing, 2 Tim. 5. 9.* Henceforth there is a Crowne of Righteousness laid up for me, and not for me onely, but for them which love Christs appearing. Love desires union; *Aristotle* gives the reason, because joy flows from union. When our union with Christ is perfect in glory, then our joy will be full. He that loves Christ, loves his appearing. Christs appearing will be an happy appearing to the Saints. His appearing now is very comfortable, when he appears for us an Advocate, *Heb. 9. 24.* But the other appearing will be infinitely more, when he shall appear for us as our Husband; he will at that day

13. Fruit



day bestow two Jewels upon us. 1. His love, a love so great and astonishing, that it is better felt than expressed. 2. His likeness, 1 John 3. 2. *When he shall appear, we shall be like him.* And from both these, Love and Likeness, infinite joy will flow into the soul. No wonder then he who loves Christ, longs for his appearance. Doth not the Bride long for the Marriage-day? *The Spirit and the Bride say come, even so come Lord Jesus,* Revel. 22. 17. By this let us try our love to Christ. A wicked man who is *κατάκριτος* self-condemned, is afraid of Christs appearing, he wisheth he would never appear; but such as love Christ, are joyful to think of his coming in the Clouds, they shall then be delivered from all their sins & fears, they shall be acquitted before men & Angels, and shall be for ever translated into the Paradise of God.

14. Fruit, 14. *Love will make us stoop to the meanest offices.* Love is an humble grace, it doth not walk abroad in state, it will creep upon its hands, it will stoop and submit to any thing whereby it may be serviceable to Christ. As we see in *Joseph of Arimathea*, and *Nicodemus*, both of them Honourable Persons, yet one takes down Christs body with his own hands, and the other embalms it with sweet odours; it might seem much for persons of their

their rank to be employed in that service, but love made them do it. If we love God we shall not think any work too mean for us, wherein we may be helpful to Christs Members. Love is not squemish, it will visit the sick, relieve the poor, wash the Saints wounds. The Mother that loves her child, is not coy and nice, she will do those things about her child, which others would scorn to do. He who loves God will humble himself to the meanest office of love to Christ and his Members. These are the fruits of love to God. Happy are they, who can find these Out-Landish Fruits growing in their souls.

## CHAP. X.

### *An Exhortation to love God.*

Use 3. **T**He third Use is of Exhortation, and it hath three Branches. Use 3. Exhortation.  
 1. Let me earnestly perswade all, who bear the name of Christians, to become Lovers of God, *Psal. 31. 33. O love the Lord all ye his Saints.* There are but few that love God: Many give him an hypocriticall kisse, but few love him. 'Tis not so easie to love God as most imagine. The *Affection* of love is natural,

ral, but the *Grace* is not. Men are by nature *θεοσυῆς* God-haters, Rom. 1. 30. The wicked would flye from God; they would neither be under his rules, nor within his reach; they fear God, but do not love him. All the strength in men or Angels, cannot make the heart love God: Ordinances will not do it of themselves, nor Judgements; it is only the Almighty and Invincible power of the Spirit of God can infuse love into the soul; this being so hard a work, it calls upon us for the more earnest prayer and endeavour after this Angelical grace of love\*. To excite and inflame our desires after it, I shall prescribe twenty Motives.

\* *Impium est Deum non diligere, cui vicem rependere non possumus, etiamsi diligamus.*  
Austin.

1. Motive.

1. Without this all our Religion is vain. 'Tis not duty, but love to duty, God looks at; 'tis not how much we do, but how much we love. If a servant doth not his work willingly, and out of love, it is not accepted. Duties not mingled with love, are as burdensom to God, as they are to us. *David* therefore counsels his son *Solomon* to serve God with a willing mind, 1 *Chron.* 18. 9. To do duty without love, is not sacrifice, but penance.

2, Love is the most noble and excellent grace, it is a pure flame kindled from Heaven, by it we resemble God who is love.

Believing

Believing and obeying do not make us like God, but by love we grow like him, 1 Joh. 4.

12. Love is a grace doth most delight in God, and is most delightful to him. That Disciple who was most full of love, lay in Christs bosom. Love puts a verdure and lustre upon all the Graces; the Graces seem to be eclipsed, unless love shine and sparkle in them: Faith is not true, unless it work by Love; the waters of Repentance are not pure, unless they flow from the Spring of love. Love is the *savoury meat* God loves; it is the Incense makes all our Services fragrant and odoriferous; it is *Vinum aromaticum*, The spiced Wine, and the juice of the Pomegranate.

3. Is any thing unreasonable that God requires? 'tis but our love; if he should ask our estate, or the fruit of our bodies, could we deny him? but he asks only our love; he would only pick this flower; is this an hard request? was there ever any debt so easily paid as this? we do not at all impoverish our selves by paying it. Love is no burden. Is it any labour for the Bride to love her Husband? Love is delightful; *Non potest amor esse, & dulcis non esse* \*.

\* Bern.

4. God is the most adæquate and compleat object of our love: all the excellencies that lye

Iye scattered in the creatures, are twisted together, and united in him; he is a Magazine of blessings; he is Wisdom, Beauty, Love, yea the quintessence of Goodness; he is *Optimus Maximus*; there is nothing in God can cause a nauseating or loathing; the Creature doth sooner surfeit than fatisfie; but there are fresh beauties sparkling forth in God; the more we enjoy of him, the more we are ravished with delight.

There is nothing in God to dull our affections, or quench our love; no infirmity, no deformity, which do usually weaken and cool love. There is that delicious sweetness in God, as may not onely entice, but command our love. If there were more Angels in Heaven than there are, and all those glorious Seraphims had an immense flame of love burning in their breasts to eternity, yet could they not love God equivalently to that infinite perfection and transcendency of goodness which is in him: surely then here is enough to tempt us to fall in love with God; we cannot spend our love upon a better object.

5. Love doth facilitate Religion, it oyls the Wheels of the affections, and makes them more lively and cheerful in Gods service: love takes off the tediousness in duty. *Jacob* thought seven years but little, for the love



he did bear to *Rachel*. Love makes duty a pleasure. Why are the Angels so swift, and winged in Gods service? it is because they love him. Love is never weary. He that loves Gold is never weary of telling it; and he that loves God, is never weary of serving him.

6. God desires our love. It were much for a King to desire the love of a woman that is deformed and leprous. We have lost our beauty, and stamed our blood, yet the King of Heaven is a Suitor to us. What is there in our love that God should come a wooing for it? What is God the better for our love? he doth not want it, he is infinitely blessed in himself; if we deny him our love, he hath more sublime creatures who pay the cheerful tribute of love to him. God doth not need our love, yet he seeks it.

7. God hath deserved our love; how hath he loved us! Our Affections should be kindled at the fire of Gods love. What a miracle of love is it, that God should love us, when there was nothing in us lovely! *Ezek. 16. 6.* *When thou wast in thy blood, I said unto thee live.* The time of our loathing, was the time of Gods loving. We had something in us to provoke fury but nothing to intice love. What an Hyperbole of love was it to give Christ to us\*?

\* Si amor  
augeatur in  
fonte, ne-  
cesse est &  
in fluxu.  
Guilielm.  
Parisiens.

us\*? That Christ should die for sinners, God hath set all the Angels in Heaven a wondering at this love. S. Austin saith. *The Cross was a Pulpit, and the lesson Christ preached in it was love.* O the living love of a dying Saviour *per vulnera viscera*--- Me thinks I see Christ upon the Cross bleeding all over, me thinks I hear him say to us, reach hither your hands, put them into my sides, feel my bleeding heart, see if I love you not? and will you not bestow your love upon me? will you love the world more than me? did the world appease the wrath of God for you? have not I done all this? and will you not love me? 'Tis natural to love where we are loved. Christ having set us a Copy of love, and written it in his Blood, let us labour to write after so fair a Copy, and imitate him in love.

8. Love to God is the best self-love. 'Tis self-love to get the soul saved; by loving God we forward our own salvation: 1 John 4. 16. *He that dwelleth in love, dwelleth in God, and God in him.* And he is sure to dwell with God in Heaven, that hath God dwelling in his heart. So that to love God is the truest self-love; he that doth not love God, doth not love himself.

9. Love

9. Love to God evidenceth sincerity,  
*Cam. 1. 14. The upright love thee.* Many a  
child of God fears he is an Hypocrite;  
dost thou love God? When *Peter* was de-  
jected in the sense of his sin, he thought  
himself unworthy that ever *Christ* should  
take notice of him, or employ him more  
in the work of his Apostleship; see how  
*Christ* goes about to comfort him, *Joh.*  
21. 15. *Peter, lovest thou me?* As if *Christ*  
said, Though thou hast denied me  
through fear, yet if thou canst say from  
thy heart thou lovest me, thou art sin-  
cere and upright. To love God is a  
better sign of sincerity, then to fear him.  
The *Israelites* feared Gods Justice, *Psal.*  
74. 34. *When he slew them they sought him,*  
*and enquired earnestly after God.* But what  
came all this to? verse. 36. 37. *Neverthe-*  
*less they did but flatter him with their mouth,*  
*and lyed to him with their tongue; for*  
*their heart was not right with him.* That  
repentance is no better then flattery,  
which ariseth onely from fear of Gods  
Judgements, and hath no love mixed with  
it. Loving of God evidenceth that God  
hath the heart; and if the heart be his, that  
will command all the rest.

10. By our love to God, we may con-  
clude Gods love to us. 2 *John* 4. 9. *We love*  
*him,*

him, because he first loved us. O faith the soul, If I knew God loved me, I could rejoyce; dost thou love God? then thou mayst be sure of Gods love to thee. As it is with Burning-Glasses; if the Glass burn, it is because the Sun hath first shined upon it, else it could not burn: So if our hearts burn in love to God, it is because Gods love hath first shined upon us, else we could not burn in love. Our love is nothing but the reflex of Gods love.

11. If you do not love God, you will love something else, either the world or sin; and are these worthy of your love? Is it not better to love God than these?

First, It is better to love God than the World, as appears in these eight particulars.

1. If you set your love on worldly things, they will not satisfy: You may as well satisfy your body with air, as your soul with earth, *Eccles: 5. 10. 20. 22.* In the fulness of his sufficiency, he shall be in straits. Plenty hath its penury. If the Globe of the world were yours, it would not fill; Adam had two sons, *Cain* and *Abel*: *Cain* signifies possession, *Abel* signifies vanity; to shew

that in all our possessions there is vanity ; and will you set your love on that which will never give you content ? is it not better to love God ? he will give you that which shall satisfy, *Psal. 17. ult. When I awake, I shall be satisfied with thy likeness.* When I awake out of the sleep of death, and shall have some of the rayes and beams of Gods glory put upon me, I shall then be satisfied with his likeness.

2. If you love worldly things, they cannot remove trouble of mind ; if there be a thorn gotten into the conscience, all the world cannot pluck it out. King *Saul* being perplexed in mind, all his Crown-Jewels could not comfort him ; *1 Sam. 28. 15.* — But if you love God, he can give you peace when nothing else can\* ; he can turn the shadow of death into the morning, *Amos 5. 8.* He can drop in Christs blood, which is a cooling Julip ; he can whisper his Love by the Spirit, and with one smile scatter all your fears and disquiets.

\* *χρηματίζω*  
ἀπαντων  
πικροφ-  
τατον ἢ ἀ-  
ταραχία.

3. If you love the world, you may love that which may hinder you from Heaven. Worldly contentments may be compared to the Waggon in an Army ; while the Souldiers have been victual-ling themselves at the Waggon, they



have lost the Battle, *Mark. 10 23. How hardly shall they that have riches enter into the Kingdom of God?* Prosperity to many, is like the sail to the boat, which quickly overturns it : So that by loving the world, you may love that which will endanger you\*, but if you love God, there is no fear of losing heaven; he will be a Rock to hide you, but not to hurt you : By loving him we come to enjoy him.

*In hoc mundo viscosa omnia, & obsessa laqueis.*

4. You may love worldly things, and they cannot love you again. You love Gold and Silver, but your Gold cannot love you again; you love a picture, but the picture cannot love you again; you give away your love to the Creature, and receive no love back; but if you love God, he will love you again, *Joh. 14. 13. If any man love me, my Father will love him, and we will come unto him, and make our abode with him.* God will not be behind hand in love with us; for our drop we shall receive an ocean.

5. When you love the world, you love that which is worse then your selves. The soul (as *Damascen* saith) is a sparkle of Celestial brightness, it carries in it an Idea, and resemblance of God; while you love the World, you love that which

is infinitely below the worth of your souls. Will any one lay out cost upon sackcloth? when thou layest out thy love upon the world, thou layest out gold upon dung, thou hankest a Pearl upon a Swine, thou lovest that which is inferiour to thy self. As Christ speaks in another sense of the Fowls of the air, *Matth. 6. 26, Are not ye much better then they?* So I say of worldly things, *Are not ye much better then they?* You love a fair house, a beautifull picture; are not you much better then they? but if you place your love on God, now you place your love on the most noble sublime object, you love that which is better then your selves: God is better then the Soul, better then Angels, better then Heaven.

6. You may love the world, and have hatred for your love, *John 15. 19. Because ye are not of the world, therefore the world hateth you.* Would it not vex one to lay out money upon a piece of ground, and instead of bringing forth Corn or Grapes, it should yield nothing but Nettles? Thus it is with all sublunary things; we love them, and they prove Nettles to sting. The world is a Step-mother; instead of giving the breast, it draws out the sword; we meet with nothing, but either dis-

I 3 appoint-

appointment or discourtesie, *Judg. 9. 15. Let fire come out of the Bramble, and devour the Cedars of Lebanon.* While we love the Creature, fire comes out of this Bramble to devour us: But if we love God, he will not return hatred for love. *Prov. 8. 17. I love them that love me.* God may chastise, but he cannot hate. Every Believer is part of Christ, and God can as well hate Christ as hate a Believer.

7. You may over-love the Creature. You may love Winetoo much, Silver too much, but you cannot love God too much. If it were possible to exceed, excess here were a vertue; but it is our sin we cannot love God enough, *Ezek. 16. 30. How weak is thy heart?* So it may be said, How weak is our love to God? 'tis like water of the last drawing from the Still, which hath less Spirits in it. If we could love God far more then we do, yet it were not proportionable to his worth: So that there is no danger of excess in our love to God.

8. You may love worldly things, and they die and leave you. *Riches take wings, Relations drop away* \*. The *Romans* painted the vanity of worldly things in the form and shape of a man; in his right hand a *Rose*, in his left hand a *Lilly*, under

\* ἡ δὲ ἐν φανερῷ  
ὁμοιωμένη.  
Ignat.

under his feet *Wormwood*; An Emblem of the world: The Rose is sweet, the Lilly fair, but both fading; and under the feet *Wormwood*; at death all the delights of the world will be bitter. There is nothing here abiding\*; The Creature hath a little honey in its mouth, but it hath wings, it will soon flie away; ——— *Vita primordium, mortis prodromum* ——— But if you love God; he is a portion for ever, *Psalms 73. 27.* As he is called a Son for comfort, so a Rock for eternity, he abides for ever. Thus we see it is better to love God than the world.

\* Fuit tempus & avidissimos sui d serit, nec quod futurum est, meum est, nec quid fuit; in pundo fugientis temporis pendeo, &c. Senec. Epist. 72.

Secondly, It is better to love God than sin. What is there in sin that any should love it\*? 1. Sin is a debt. *Forgive us our debts.* It is a debt which binds over to the wrath of God; why should we love sin? doth any man love to be in debt? 2. Sin is a disease, *Isa. 1. 5.* The whole head is sick. And wilt thou love sin? will any man hug a disease? will he love his plague-sores? 3. Sin is a pollution. The Apostle calls it *εὐπαιρία*, filthiness, *Jam. 1. 21.* It is compared to Leprosie, to poison of Asps, to Vomit. Gods heart riseth against sinners, *Isa. 11. 8.* My soul

\* ὅτι αμαρτία ἐστὶν καὶ κέρως.

loathed them. Sin is a mis-shapen Monster; lust makes a man brutish, malice makes him devillish. What is in sin to be loved? Shall we love deformity? 4. Sin is an enemy. It is compared to a Serpent, *Prov.* 23. 32. It hath four stings, *Shame, Guilt, Horror, Death.* Will a man love that which seeks his death? Surely then tis better to love God then sin\*. God will save thee, sin will damn thee; is not he bewitched who loves damnation?

\* *ἡ ἀγάπη  
τῆς αἰ  
κακώσεως.  
Olymp.*

12. The relation we stand in to God calls for love. There is near affinity, *Isa.* 54. 4. *Thy Maker is thy Husband.* And will not a Wife love her Husband? He is full of tenderneſs; his Spouse is to him as the Apple of his Eyes, he rejoiceth over her as the Bridegroom over the Bride, *Isa.* 62. 5. He loves the Believer as he loves Christ, *John* 17. ult. the same love for *quality*, though not *equality*. If God be an Husband, shall not we love him? Affinity requires affection. Either we must love God, or we give ground of suspicion that we are not yet married to him.

13. Love is the most abiding grace. This will stay with us when other graces take their farewell. In Heaven we shall need



need no Repentance, because we shall have no sin; in Heaven we shall not need Patience, because there will be no affliction; in Heaven there shall need no Faith; Faith looks at things *unseen*, Heb. 11. 1. but then we shall see God *face to face*; and where there is *vision*, there needs no Faith.

But when the other graces are out of date, love continues; and in this sense the Apostle saith, *Love is greater than Faith*, because it abides longest, 1 Cor. 13. 8. ἡ ἀγάπη ὡς ἡ πίστις, *Charity never faileth*. Faith is the *Jacob's Staff* we walk with in this life, 2 Cor. 7. 5. *We walk by faith*; but we shall set this *Jacob's Staff* at Heavens door, and onely love shall enter. Thus love carries away the Crown from all the other graces. Love is the most long-lived grace, it is a blossom of Eternity. How should we strive to excel in this grace, which alone shall live with us in Heaven, and shall accompany us to the Marriage Supper of the Lamb?

14. Love to God will never let sin thrive in the heart. Some Plants will not thrive when they are near together, as the Laurel and Vine: The Love of God withers sin: Though *the Old man* live, yet as a *sick man*, it is weak, and draws its

its breath short. Love, like the *Water of Jealousie*, makes the thigh of sin to rot. The Flower of love kills the Weed of sin: though sin doth not die perfectly, yet it dies daily. How should we labour for that grace, which is the only *aquafortis* to destroy sin!

15. Love to God is an excellent means for growth of grace, 2 *Pet.* 3. ult. *But grow in grace.* Growth of grace is very pleasing to God. Christ *accepts* the truth of grace, but *commends* the degrees of grace, and what can more promote, and augment grace, than love to God? Love is like watering of the Roots, which makes the Tree grow: Therefore the Apostle useth this expression in his prayer, 1 *Thes.* 3. 5. *The Lord direct your hearts into the love of God.* He knew this grace of love would nurse and cherish all the graces.

16. The great benefit which will accrue to us, if we love God, 1 *Cor.* 2. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* The eye hath seen rare sights, the Ear hath heard sweet Musick; But eye hath not seen, nor ear heard, nor can the heart of man conceive, what God hath prepared for them that love him! Such glorious re-  
wards

wards are laid up, that ( as *S. Austin* saith ) Faith it self is not able to comprehend. God hath promised a crown of life to them that love him, *Jam. 1. 12*. This Crown encircles within it all blessedness, Riches, and Glory, and Delight; and it is a Crown that fades not away, *1 Pet. 5. 4*. Thus God would bribe us to love him by rewards.

17. Love to God is Armour of proof against error. For want of hearts full of love, men have heads full of error: Unholy Opinions are for want of holy Affections. Why are men given up to strong *Delusions*, but because *they received not the truth in love?* *2. Thes. 2. 10, 11*. The more we love God, the more we hate those Heterodox Opinions that would draw us off from God into Libertinism: The more a man loves health, the more he hates *Mercury*.

18. If we love God, we have all winds blowing for us; every thing in the world shall conspire for our good: We know not what *fiery Tryals* we may meet with, but to them that love God *all things shall work for good*: Those things which work against them, shall work for them; their Cross shall make way for a Crown; every Wind shall blow them to the heavenly Port.

19. Want

19. Want of love to God is the Ground of Apostacy. The seed in the Parable which had no root, fell away: He who hath not love of God rooted in his heart, will fall away in time of temptation. He who loves God, will cleave to him, as *Ruth to Naomi*, Ruth 1. 16. *Where thou goest I will go; and wherethou diest, I will die.* But, he who wants love to God, will do as *Orpha* to her Mother in-Law, she kissed her, and took her farewell of her. That Souldier, who hath no love to his Commander, when he sees an opportunity, he will leave him, and run over to the Enemies side. He who hath no love in his heart to God, you may prick him down for an Apostate.

20. Love is the onely thing in which we can retaliate with God. If God be angry with us, we must not be angry again; if he chide us, we must not chide again; but if God love us, we must love him again: There is nothing in which we can answer God again, but love; we must not give him word for word, but we must give him love for love. Thus we have seen twenty Motives to excite and enflame our love to God.

Quest. *How shall we do to love God?*

*Ans.*

*Answ.* 1. Study God: Did we study him more, we should love him more. Take a view of his superlative Excellencie \*, his Holiness, his incomprehensible goodness: The Angels know God better then we, and clearly behold the splendour of his Majesty, therefore they are so deeply enamoured with him.

\* εἰ δύνα-  
σαι νοῦσαι  
τὸ θεὸν νοή-  
σεις τὸ ἀ-  
γαθὸν ἵδω-  
λαμπρυν,  
καὶ ἵδω-  
λαμπρό-  
μενον.  
Merc.  
Trismegist.

2. Labour for an Interest in God, *Psal.* 36. 1. *O God, thou art my God; That pronoun My, is suavissima amoris illecebra*, a sweet Load-stone to Love, a man loves that which is his own. The more we believe, the more we love: Faith is the Root, and love is the Flower that grows upon it, *Gal. 6. 5. Faith which worketh by love.*

3. Make it your earnest request to God, that he will give you an heart to love him; \* this is an acceptable request, sure, God will not deny it. When King Solomon asked wisdom of God, *1 Kings 3. 9. Give therefore thy servant an understanding heart:* *Verf. 10. the speech pleased the Lord.* So when thou criest to God, Lord, give me an heart to love thee, 'tis my grief I can love thee no more: O kindle this fire from Heaven upon the Altar of my heart; sure this prayer pleaseth the Lord, and he will pour of his Spirit upon thee, whose

\* Dilectio  
Dei, do-  
num Dei.  
Aust.



whose golden Oyl shall make the Lamp of thy Love burn bright.

2Branch.

2. I proceed to the second Branch of Exhortation: You who have love to God, labour to preserve it; let not this love dye, and be quenched. As you would have Gods love be continued to you, let your love be continued to him. Love, as fire, will be ready to go out: *Rev. 2. 4. Thou hast left thy first love.* Satan labours to blow out this flame, and through neglect of Duty we lose it. When a tender body leaves off cloaths, it is apt to get cold: so when we leave off duty, by degrees we cool in our love to God. Of all graces, Love is soonest apt to decay; therefore we had need be the more careful to preserve it. If a man hath a Jewel, he will keep it; if he hath Land of Inheritance, he will keep it; what care then should we have to keep this grace of Love? 'Tis sad to see professors declining in their love to God: Many are in a *spiritual consumption*, their Love is decaying.

There are four Signs, whereby Christians may know their Love is in a Consumption.

1. When they have lost their tast. He that is in a deep Consumption, hath no tast; he finds not that savoury relish in his meat, as formerly: So when

Christi-

Christians have lost their taste, they find no sweetness in a promise, it is a sign of a spiritual Consumption. 1 Pet. 2. 3. *If so be ye have tasted the Lord is gracious.* Time was, when they found comfort in drawing nigh to God; His Word was as the dropping honey, very delicious to the pallet of their soul; but now it is otherwise, they can taste no more sweetness in spiritual things then in the *white of an Egg*, Job 6. 6. This is a sign they are in a Consumption; to lose the taste argues the loss of the first love.

2. When Christians have lost their Appetite. A man in a deep Consumption, hath not that Stomack to his meat, as formerly. Time was when Christians did *hunger and thirst after righteousness*, they minded things of an heavenly aspect, the Grace of the spirit, the blood of the Cross, the Light of Gods Countenance; they had a stomach to Ordinances, and came to them as an hungry man to a feast; but now the case is altered, they have no Appetite, they do not so prize Christ, they have not such strong affections to the Word, their hearts *do not burn within them*; a sad presage they are in a consumption, their love is decaying. It was a sign *Dauids* natural strength was abated, when

when they covered him with cloaths, and ye he gat no heat, 1 Kings 1. 1. So when men are plied with hot Cloaths, I mean *Ordinances*, yet they have no heat of affection, but are cold, and stiff, as if they were ready to be laid forth; this is a sign their first love is declined, they are in a deep Consumption.

3, When Christians grow more in love with the World, it argues the decrease of spiritual love. They were once of a sublime Heavenly temper, they did speak the *language of Canaan*; but now they are like the fish in the Gospel, which had *money in its mouth*, Mat. 17. ult. they cannot lisp out three words but one is about *Mammon*; their thoughts and affections (like Satan) they are still *compassing the earth*; a sign they are going down the hill apace, their Love to God is in a Consumption. We may observe, when Nature decays and grows weaker, persons go more stooping: And truly when the heart goes more stooping to the Earth, and is so bowed together, that it can scarce lift up it self to an heavenly thought, it is now sadly declining in its first love. When Rust cleaves to Metal, it doth not only take away the brightness of the Metal; but it doth canker and consume

consume it: So when the earth cleaves to mens souls, it doth not onely hinder the shining lustre of their graces, but it doth by degrees canker their graces.

4. When Christians make little reckoning of Gods Worship; Duties of Religion are performed in a dead, formal manner; if they are not left *undone*, yet they are *ill done*; this is a sad Symptom of a spiritual Consumption. Remissness in Duty, shews a decay in our first love. The strings of a Viol being slack, the Viol can never make good musick: When men grow slack in Duty, they pray as if they prayed not, this can never make any harmonious sound in Gods Ears. When the spiritual Motion, like that of the Eighth Sphear, is slow and heavy, and the Pulse of the soul beats low, it is a sign Christians have *left their first love*.

Let us take heed of this spiritual Consumption; tis dangerous to abate in our love. Love is such a grace as we know not how to be without. A Souldier may as well be without his weapons, a Limner without his pensil, a Musician without his Viol, as a Christian can be without love. The body cannot want its natural heat. Love is to the soul,

as the natural heat is to the body, there is no living without it. Love doth influence the graces, it excites the affections, it makes us grieve for sin, it makes us cheerful in God; it is like oyl to the wheels, it quickens us in Gods service. How careful then should we be to keep alive divine love.

*Quest. How may we keep our love from going out?*

*Ans.* Watch your hearts every day; take notice of the first declinings in grace; observe your selves when you begin to grow dull and listless, and use all means for quickening; be much in prayer, meditation, holy conference. When the fire is going out, you throw on fuel: So when the flame of your love is going out, make use of Ordinances and Gospel-promises, as fuel to keep the fire of your love burning.

3 *Bran.*

3. Let me exhort Christians to encrease in love to God; let your love be boiled up higher, *Phil. 1. 9.* *And this I pray, that your love may abound,* *ἡ ἀγάπη ὑμῶν περισσεύῃ* more and more. Our love to God should be as the light of the morning; first there is the *Crepusculum* or daybreak, then it shines brighter to the full *Meridian*.



Meridian. They who have a few sparks of love should ἀναζαυπέειν blow up those divine sparks into a flame. A Christian should not be content with so small a dram of grace, as may make him scruple whether he hath any grace or no, but should be still improving the stock! He who hath a little gold would have more; you who love God a little, labour to love him more. A godly man is like a dropsie man, the more grace he drinks in, the more he thirsts: He is contented with a very little of the world, yet he is never satisfied but would have more of the Spirits influence, and labours to add one degree of love to another. To persuade Christians to put more Oyl to the Lamp, and encrease the flame of their love, let me propound these four divine Incentives.

1. The growth of love evidently the truth. If I see the Almond tree bud and flourish, I know there is in life the root. Paint will not grow; an Hypocrite who is but a picture will not grow; but where we see love to God encreasing and growing bigger (as *Elisha's* cloud) we may conclude, it is true and genuine.

2. By the growth of love we imitate

the Saints in the Bible : Their love to God , like the *waters of the Sanctuary* did rise higher. The Disciples love to Christ at first was weak , *they fled from Christ* , but after Christs death it grew more vigorous , and they made an open profession of him . *Peters* love at first was more infirm and languid , he denied , but afterwards how boldly did he preach him ! *Acts* 4. 10. yea when Christ put him to a trial of his love , *John* 21. 16. *Simon lovest thou me ? Peter* could make his humble , yet confident appeal to Christ , *Lord thou knowest that I love thee* . Thus that tender plant which before was blown down with the winde of a temptation , now is grown into a Cedar , which all the powers of Hell could not shake .

3 . The growth of love will amplify the reward . The more we burn in love , the more we shall shine in glory ; The higher our love , the heavier our Crown .

4 . The more we love God , the more love we shall have from him . Would we have God unbosom the sweet secrets of his love to us ? would we have the smiles of his face , the kisses of his lips ? Oh then let us strive for higher degrees

degrees of love. Saint Paul counted Gold and Pearls but dung for Christ, *Phil.* 3. 8. Yea, he was so inflamed in love to Gd, that he could have wished himself *accursed from Christ, for his Brethren the Jews*, *Rom.* 9. 3. Not that he could be accursed from Christ; but such was his fervent love, and pious zeal for the glory of God, that he would have been content to have suffered, even beyond what is fit to speak, if God might have had more honour.

Here was love scrued up to the highest pitch, that it was possible for a mortal to arrive at; and behold, how near he lay to Gods heart; the Lord makes known the *Arcana cæli*, he takes him up to Heaven a while, and lays him in his bosom, where he had such a glorious sight of God, and heard those ἀῤῥήτα ρήματα, *unspeakable words, which it is not lawfull for a man to utter*, *2 Cor.* 12 4. Never was any man a loser by his love to God.

5. If our love to God doth not encrease, it will soon decrease: If the fire be not blown up, it will quickly go out. Therefore Christians should

K 3

above

above all things endeavour to cherish and excite their love to God. This Exhortation will be out of date when we come to Heaven, for then our sight shall be clear, and our love perfect; but now it is in season to exhort, that our love to God may abound, *yet more and more.*

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EFFECTUAL



## EFFECTUAL CALLING.

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### CHAP. XI.

#### *Concerning Effectual Calling.*

**T**HE second Qualification of the persons to whom this privilege in the Text belongs, is, They are *the called of God*: All things shall work for good tois κλητοῖς *to them who are called*. Though this word [*called*] be placed in order after loving of God, yet in *nature* it goes before it: Love is first *named*, but not first *wrought*; we must be *called of God*, before we can love God.

*Calling*, is made in the 30. verse of this Chapter, the middle link of the golden chain of Salvation; it is placed between Predestination and Glorification; and if we have this middle link fast, we are sure of the two other ends of the Chain. For the clearer illustration of this, there are six things observable,



## SECTION. I.

*A Distinction about Calling.*

1. **I** Shall lay down a *Distinction*. There is a twofold call. 1. An *outward call* which is nothing else but Gods blessed tender of grace in the Gospel, his parlying with sinners, when he woos them to come in and accept of mercy: Of this our Saviour speaks, *Mat. 20. 16. Many are called, but few chosen.* This external call is insufficient to salvation, yet sufficient to leave men without excuse.

2. There is an *inward call*, when God doth wonderfully over power the heart, and draw the will to embrace Christ: This is, as Saint *Austin* speaks, *Vocatio alta, & efficax*, an *Effectual call*. God by the outward call, blows a Trumpet in the ear; by the inward call, he opens the heart, as he did the heart of *Lydia*, *Act. 16. 14.* The outward call may bring men to a *profession* of Christ, the inward call brings them to a *possession* of Christ: The outward call doth curb a sinner, the inward call doth change him.

SECTION II.

*Our deplorable condition before we  
are called.*

1. **W**Hat we are before this call. 1. We are in a state of vassalage. Before God calls a man, he is at the Devils call. *Nilil durius servitute, Cic.* If he saith go, he goes: The deluded sinner is like the Slave that digs in the Mine, hews in the Quarry, tugs at the Oar; he is at the command of Satan, as the Ass is at the command of the Driver. 2. We are in a state of darkness, *Ephesians 5. 8. Ye were sometimes darkness.* 1. Darkness is very disconsolate. A man in the dark, is full of fear, he trembles every step he takes. 2. It is dangerous: He who is in the dark, may quickly go out of the right way, and fall into Rivers and Whirl-pools: So in the dark of ignorance, we may quickly fall into the Whirl-pool of Hell. 3. Before we are savingly called, we are in a state of impotency, *Rom. 5. 6. i. μὴ ἀσχύ.* When we were without strength: No strength to resist a temptation, or grapple with a corruption; sin cut the lock  
where

where our strength lay. Nay there is not only impotency, but obstinacy *Acts 7.51. Ye do always resist the Holy Ghost.* Besides indisposition to good, there is opposition.

4. We are in a state of pollution, *Ezek. 16.6. I saw thee polluted in thy blood.* The phantasie mints earthly thoughts, the heart is the Devils Forge, where the sparkles of lust flye.

5. We are in a state of damnation; we are born under a sad Planet, *1 John 3. 36. The wrath of God abideth on us.* This is our condition before God is pleased by a merciful call to bring us near to himself, and free us from that misery in which we were before ingulphed.

## SECTION III.

*The Means of our blessed Call.*

3. **T**He means of our *Effectual Call.* The ordinary means which the Lord useth in calling us, is not by raptures and revelations, as the *Familists* hold, but is,

1. Partly by his Word, which is *Virga virtutis.* The rod of his strength, *Psal. 110.2.* The voyce of the Word is Gods call to us;

not; therefore he is said [ *now* ] to speak to us from Heaven, *Heb.* 12. 23. that is, in the Ministry of the Word. When the Word calls from sin, it is as if we heard a voice from Heaven.

2. Partly by his *Spirit*; this is the *loud* call. The Word is the *instrumental* cause of our conversion, the Spirit is the *efficient*. The Ministers of God are only the pipes and organs; it is the Spirit blowing in them, that doth effectually change the heart,

*Acts* 16. 44. *While Peter spake, the Holy Ghost fell on all them that heard the Word* \*.

It is not the Husbandmans industry in plowing and sowing, will make the ground fruitful, without the early and later rain. So it is not the seed of the World will effectually convert, unless the

Spirit put forth its sweet influence, and drops as rain upon the heart: Therefore the help of Gods Spirit is to be implored, that he would put forth his powerful voice, and awaken us out of the grave of unbelief. If a man knock at a gate of Brass, it will not open; but if he come with a key in his hand, it will open: So when God, who hath the *key of David* in his hand \*, comes, he opens the heart, though it be never so fast locked against him.

*Nisi spiritus adsit cordi audientis, inanis est labor docentis.*

*Rev.* 3. 7.

## SECTION. IV.

*Gods Method in calling Sinners.*

4. **T**He Method God useth in calling sinners. The Lord doth not tie himself to a way, or use the same order with all he comes,

1. Sometimes in the *still voice*; such as have had godly Parents, and have sat under the warm Sun-shine of Religious education know not many times *how* or *when* they were called; the Lord did secretly and gradually instill grace into their hearts as the dew fall insensibly in drops: they know by the Heavenly effects, that they are called, but the time, or manner they know not. The finger moves on the Dial, but we are not sensible when it moves. Thus God deals with some.

2. Others are more stubborn and knotty sinners, & God coms to them in a *rough wind*; he useth more wedges of the Law to break their hearts; he deeply humbles them, and shews them they are damned without Christ; then, having ploughed up the fallow ground



their hearts by humiliation, he sows the seed of consolation; he presents Christ and mercy to them, and draws their wills not onely to accept Christ, but passionately to desire him, and fiducially to rest upon him. Thus he wrought upon *Paul*, and called him from Persecutor to a Preacher. This call though be more visible then the other, yet not more real. A Fontinel may be made in the body as well by corrosive as incision. Gods method in calling sinners may vary, but the effect is still the same.

## SECTION V.

### *The properties of the Divine Call.*

**T**HE Properties of this Call. 1. It is a sweet call. God doth so call as he doth allure; he doth not force but draw. The freedom of the will is not taken away, the stubbornness of it is conquered \*

100. 3. Thy people shall be called in the day of thy power. After this Call there are no more disputes, the soul readily obeys Gods call; As when Christ called *Zachens*,

*Alitio hac non fit coactio: Deus non torquet, sed trahit.*

he

\* μὴ βελο-  
μῶδες ἔσι-  
αίεται ὁ  
θεὸς ἀλ-  
λα ἔλκει.

he did joyfully embrace him into his heart and house. \*

2. It is an holy call, 2 Tim. 1. 9. *Who hath called us with an holy calling.* This call of God calls men out of their sins; by it they are consecrated and set apart for God. The Vessels of the Tabernacle were taken from common, and set apart to an holy use; so they who are effectually called, are separated from sin, and consecrated to Gods service. The God whom we worship is holy; the work we are employed in is holy, the place we hope to arrive at is holy; all this calls for holiness. A Christians heart is to be the Presence-Chamber of the blessed Trinity; and shall not *Holiness to the Lord* be written upon it? Believers are Children of God the Father, Members of God the Son, Temples of God the Holy Ghost; and shall not they be holy? Holiness is the Badge and Livery of Gods people, Isa. 63. 18. **עַם-קֹדֶשׁ** *The people of thy holiness.* As chastity distinguisheth a vertuous woman from an harlot: so holiness distinguisheth the Godly from the wicked. It is an *Holy calling*: Let not any man say he is called of God, that lives in sin. Hath God called thee to be a Swearer, to be a Drunkard? Nay, let not the moral per-

son say he is effectually called: What is civility without sanctity? It is but a dead carcass strawed with flowers. The Kings picture stamped upon Brass will not go current. The civil man looks as if he had the King of Heavens Image stamped upon him; but he is no better then counterfeit mettall, which wil not pass for current with God.

3. It is an irresistible call. When God calls a man by his grace, he cannot but come. You may resist the Ministers call, but you cannot resist the Spirits call: The finger of the blessed Spirit can write upon an heart of stone, as once he wrote his laws upon Tables of stone, Gods words are *Verba creativa*, Creating words; when he said, *Let there be light*, there was light; and when he saith, *Let there be faith*, it shall be so, When God called *Paul*, he answered to the call, *Act. 26. 19. I was not disobedient to the Heavenly vision* \*. God rides forth conquering in the Charet of his Gospel; he makes the blind eye see, and the stony heart bleed. If God will call a man, nothing shall *ponere obicem*, or lie in the way to hinder; difficulties shall be untied, the Powers of Hell shall disband, *Rom. 9. 19. Who hath resisted his will*. God bends the Iron sinew, and cuts asunder

\*ὁ Παῦλος  
μαρτυρεῖται  
ὅτι οὐκ ἠνέχθη  
τῇ ἐντολῇ τοῦ  
κυρίου, ἀλλὰ  
ἠκούσας τὴν  
φωνὴν τοῦ  
κυρίου, ἠπάκουσεν  
αὐτοῦ, καὶ ἠνέχθη  
τῇ ἐντολῇ τοῦ  
κυρίου, καὶ ἠνέχθη  
τῇ ἐντολῇ τοῦ  
κυρίου, καὶ ἠνέχθη  
τῇ ἐντολῇ τοῦ  
κυρίου.

Chrysost.

der

der the *Gates of Brasse*, *Psal.* 107. 16. When the Lord toucheth a mans heart by his Spirit, all proud imaginations are brought down, and the Fort-Royal of the Will yields to God. I may allude to that *Psal.* 114. 5. *What ailed thee, O thou Sea, that thou fleddest? and thou Jordan, that thou wert driven back?* The man that before was as a raging Sea, foaming forth wickedness, now on a sudden he flies back and trembles; he falls down as the *Jaylor*. *What shall I do to be saved? What ails ihee, O Sea? What ails this man?* the Lord hath been effectually calling him, he hath been a working a work of grace, and now his stubborn heart is conquered by a sweet violence.

4. It is an high calling, *Phil.* 3. 14. *I press toward the mark, for the price of the high calling of God.* It is an high calling.

\* *Ro.* 8. 17. 1. Because we are called to high exercises of Religion; to dye to sin, to be crucified to the world, to live by Faith, to have fellowship with the Father, 1 *John* 1. 3. This is an high calling, here is a work too high for men in a state of nature to perform. 2. It is an high Calling, because we are called to high Priviledges, to Justification and Adoption, to be made Co-heirs with Christ\*. He that is effectually

συγκαίνο  
τοῖς αἰσιν.

Aeternae  
vitae & glo-  
ria partici-  
pes; aperi-  
untur hic  
nobis limpi-  
dissimi fon-  
tes, &c.  
Boza.

ally called is higher then the Princes of the earth.

5. It is a gracious call, it is the fruit and product of free-grace. That God should call some, and not others; *some taken. and others left*; one called who is of a more rugged morose disposition; another of acuter parts, of a sweeter temper, rejected; here is free-grace: That the poor should be *rich in faith, heirs of a Kingdom*, Jam. 2. 5. and the Nobles, and Great ones of the world for the most part reprobated, 1 Cor. 1. 26. *Not many Nobles are called.* What is this but free and rich grace? Mat. 11. 16. *Even so Father, for so it seemed good in thy sight.* That in the same Sermon one should be effectually wrought upon, another, no more moved then a dead man with the sound of Musick; that one should hear the Spirits voyce in the Word, another not hear it; that one should be softened and moistned with the influences of Heaven; another, like *Gideons dry fleece* hath no dew upon him; behold here distinguishing grace! The same affliction converts one, hardens another; affliction to one, is as the bruising of Spices, which cast forth a fragrant smel; to the other is as the stamping of Weeds in a Mortar, which are more unsavoury; whence is

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this



this, but the *ευστοχία* the free-grace of God? It is a gracious calling, it is all enmeshed and inter-woven with free-grace. *Si cogitare cœperis, O anima mea, quot, & quales sint qui hanc quæ tibi data est gratiam consequi non potuerunt; audisti certe quod multæ gentes pertransierunt, quæ omnes sine cognitione Dei in interitum sempiternum dilapsæ sunt; omnibus illis redemptor tuus te prætulit, gratiamque ejus largitus est; & quare hoc? nullam præter salvatoris Charitatem, invenire poteris Causam; elegit te in omnibus, assumpsit te ex omnibus, amavit te præ omnibus, ut memoriale ejus semper esset apud te \*.*

6. It is a glorious call, 2 Pet. 5. 10. *Who hath called us into his eternal Glory.* We are called to the glorious enjoyment of the ever-blessed God: As if a man were called out of Prison to sit upon a Throne. *Quintus Curtius* writes of one, who digging in his Garden, was called to be King. Thus God calls us to *Glory and Vertue*, 2 Pet. 1. 3. first, to Vertue, then to Glory. At *Athens* there were two Temples, the Temple of Vertue, and the Temple of Honour; and no man could go to the Temple of Honour, but through the Temple of Vertue. So God calls us first to Vertue, and then to Glory. What

is the glory among men, which most so hunt after, but a feather blown in the Air? what is it to the weight of glory? Is there not great reason we should follow Gods calls? He calls us to preferment; can there be any loss or prejudice in this? God would have us part with nothing for him, but that which will damn us if we keep; he hath no design upon us, but to make us happy; he calls us to salvation, he calls us to a Kingdom: Oh how should we then, with *Bartimeus*, throw off our ragged coat of sin, and follow Christ when he calls!

7. It is a rare call; but few are savingly called, *Matth. 22. 15. Few are chosen*: Few, not *Collectively*, but *Comparatively*; the word ἐκκαλεῖν to call, signifies to choose out some from among others. Many have the light brought to them, but few have their eyes anointed to see that light *Rev. 3. 4. Thou hast ὀλίγα ὀνόματα, a few Names in Sardis that have not defiled their Garments*. The Devil hath the Vintage; God hath onely a few gleanings. How many Millions lit in the *Region of darkness*? and in those Climates where the Sun of Righteousness doth shine, many there are, who receive the light of the Truth, not the love. There are many Formalists, but few

L 2

Be-

Believers. There is something looks like Faith, which is not. The *Cyprian Diamond* (sayes *Pliny*) sparkles like the true Diamond, but it is not of the right kind, it will break with the Hammer: So the Hypocrites faith will break with the hammer of Persecution. But few are truly called. The number of Precious stones are few to the number of gravel stones. Most men shape their Religion according to the fashions of the times; they are for the Musick and the Idol, *Dan. 3. 7.* The serious thoughts of this, would make us *work out our salvation with fear*, and labour to be in the name of those few, whom *God* hath translated into a state of grace.

8. It is an unchangeable call, *Rom. 11. 9.* *The Gifts and calling of God are* *χαρισματα ἀμεταμέλητα*, without Repentance; that is (as a learned writer saith) those gifts which flow from Election\*. When *God* calls a man, he doth not repent of it: *God* doth not, as many friends, love one day, and hate another; or as Princes, who make their Subjects favourites, and then throw them in Prison. This is the blessedness of a Saint, his condition admits of no alteration. *Gods* call is founded upon his decree, and his decree is immutable. Acts of grace cannot be reserved. *God* blots out his peoples

Willet.

peoples *sins*, but not the *names*. Let the world  
ring changes every hour, a believers condi-  
is fixed and unalterable.

SECT. VI.

*Shewing the end of Effectual Calling.*

6. **T**He end of our *Heavenly Calling*,  
and that is the Honour of the High  
God, *Eph. 1. 12. That we should be to the*  
*praise of his glory.* He that is in the state of  
nature, is no more fit to honour God,  
then a Bruit is to put forth acts of Rea-  
son. A man before conversion continual-  
ly reflects dishonour upon God. As black  
vapours which arise out of Fenny Moo-  
rish grounds do cloud and darken the  
Sun, So out of the natural mans heart  
arise black vapours of sin, which cast a  
cloud upon Gods glory. The sinner is  
versed in in Treason, but understands no-  
thing of Loyalty to the King of Heaven.  
I, but there art some whom the lot of  
Free-grace falls upon, and these shall be  
taken as Jewels from among the Rubbish,  
and be *effectually called*, that they may  
lift up Gods name and honour in the  
L 3 world,

world. The Lord will have some in all Ages, who shall oppose the corruptions of the times, bear witness to his truths, convert sinners from the error of their ways: He will have his Worthies, as King *David* had. They who have been Monuments of Gods mercies, will be Trumpets of his praise.

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## CHAP. XII.

*Two Inferences drawn from the Proposition.*

1. **I**T shews us the necessity of effectual calling; without it there is no going to Heaven: We must be *made meet for the inheritance*, Col. 1. 12. As God makes Heaven fit for us, so he makes us fit for Heaven; and what gives this idoneity and meetness, but effectual Calling? A man remaining in the filth and rubbish of nature, is no more fit for Heaven, then a dead man is fit to inherit. The *High Calling* is not a thing arbitrary, or indifferent, but as needful as salvation; yet, alas, how is this one thing needfull neglected! Most men, like the people of *Israel*



rael, wander up and down to gather straw, but mind not evidences of their effectual Calling.

2. Take notice what a mighty power God puts forth in Calling of sinners! God doth so call as draw, John 6. 44. Conversion is stiled a *Resurrection*, Rev. 20. 6. *Blessed is he that hath part in the first Resurrection*; that is a rising from sin to grace. A man can no more convert himself, then a dead man can raise himself, It is called a Creation, Col. 3. 10. To create is above the power of nature.

2 Bran.

But say the *Arminians*, the Will is not dead, but sleepeth, and God by a moral perswasion does onely awaken us, and then the will can obey Gods call, and move of it self to its own conversion.

To this I answer, Every man is by sin bound in fetters, Acts 8. 23. *I perceive thou art in the bond of iniquity*. A man that is in fetters, if you use arguments, and perswade him to go, is that sufficient? there must be a beating off his fetters, and setting him free, before he can walk: So it is with every natural man, he is fettered with corruption; now the Lord by converting grace must file off his fetters, nay, give him legs to run too, or he can never obtain salvation.

Answer

## CHAP. III.

*Exhorting to the heavenly Calling.*

2. **L** About to clear this to your own souls, that you are savingly called, 2 Pet. 1. 10. *Give diligence to make your calling sure.* This is the great business of our lives, to get sound evidences of our *effectual Calling*. Acquiesce not in outward priviledges, do not cry as the Jews, *The Temple of the Lord*; rest not in Baptism; what is it to have the Water, and want the Spirit? Be not content that you were born within the sound of *Aarons Bells*, that Christ hath been preached to you; Satisfie not your selves with an empty profession; all this may be, and yet you are no better then blazing Comets; but labour to evidence to your souls that you are *called of God*, Be not *Athenians* to enquire News, what is the state and complexion of the times? what are the effects of such an Eclipse? what changes are like to happen in such a year? what is all this if you are not *effectually called*? what if the times would have a fairer aspect? what though *glory did dwell in our Land,*

Land, if grace doth not dwell in our hearts? Psal. 84. 9.  
 O my Brethren, when things are dark without, let all be clear within. *Give diligence to make our calling sure*; 'tis both feasible and profitable, God is not wanting to them that seek him; Let not this great business hang in hand any longer. If there were a controversy about your Land, you would use all means to clear your Title; and is salvation nothing? will not you clear your Title here? Consider how sad your case is if you are not *effectually called*.

1. You are strangers to God: The Prodigal went into a far Countrey, *Luke 15. 13.* to imply that every sinner before conversion is a far off from God, *Ephes. 2. 12.* *At that time ye were without Christ, strangers to the Covenants of Promise.* Men dying in their sins have no more right to Promises, then strangers have to the Priviledges of free-born Citizens. If you are strangers, what language can you expect from God, but this, *I know you not?*

2. If you are not *effectually called*, you are enemies, *Colos. 1. 21.* *Alienated and enemies.* There is nothing in the Bible you can lay claim to, but the threatenings; you are heirs to all the plagues written

written in the Book of God: Though you may resist the Commands of the Law, you cannot fly from the Curses of the Law. Such as are enemies to God, let them read their doom, *Luke 19. 17. But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.* O therefore, how nearly doth it concern you, to make your Calling sure? How miserable and damnable will your condition be, if Death call you, before the Spirit call you!

*Quest. 1.* But is there any hope of my being called? I have been a great sinner.

*Ans.* Great sinners have been called.

\* Μήτε ὁ  
 ὡς τὸν  
 πυθμένα τῆς  
 κακίας κα-  
 τελῶν.  
 ἀπὸ πλῆ-  
 τοῦ ἐαυτοῦ  
 πλὴν ὡς τε-  
 ρίου.  
 Chrysost.

*Paul* was a bloody a persecutor, as ever *Domitian* or *Julian*; yet he was called\*. Some of the Jews who had an hand in crucifying Christ, were called. God loves to display the Flag of Free-grace to sinners. Therefore be not discouraged; you see a golden Cord let down from Heaven, for poor trembling souls to lay hold upon.

*Quest. 2.* But how shall I know that I am effectually called?

*Ans.*

*Answ.* 1. He who is *savingly* called, is called out of himself; not onely *sinful self*; but *righteous self*; he denies his duties and moral endowments, *Phil. 3. 9. Not having mine own righteousness.* He whose heart God hath touched by his Spirit, lays down the Idol of Self-righteousness at Christs feet for him to tread upon; he useth morality, and Duties of Piety, but doth not trust to them. *Noah's Dove* made use of her wings to fly, but trusted to the Ark for safety. This is excellent, when a man is called out of himself. This self-abrenunciation is (as *Austin* saith) *Primus ad fidem aditus*, the first step to saving faith.

2. He who is *effectually* called hath a visible change wrought: not a change of the *faculties*, but of the *qualities*; he is altered from what he was before; his *body* is the same, but not his *mind*; he hath *another spirit*\*, he is *alter idem*. *Paul* was so changed after his conversion, that people did not know him, *Act. 9. 21.* Oh what a Metamorphosis doth grace make! *1 Cor. 6. 11.* And such were some of you; but ye are washed, but ye are sanctified, but ye are justified\*. Grace is the true *Verticordia*, it turns the heart. In *effectual* calling there is a threefold change wrought.

\* Num.

14.24.

\* Ablutia

sordibus

peccatorum,

Sanctifica-

ti per reno-

vationem

interioris

hominis.

Clarius.

1. There



1. There is a change wrought in the *Understanding*: Before, there was ignorance, *darkness was upon the face of the deep*, but, now, there is light, *Eph. 5. 8. Now ye are light in the Lord*. The first work God made was light; so it is in the new Creation: he who is savingly called, saith as that man in the Gospel, *John 9. 25. Whereas I was blind, now I see*. He sees that evil in sin, and excellency in the ways of God, as he never saw before. Indeed this light which the blessed Spirit brings, may well be called *ἁγίας δὲ φῶς*, a marvellous light, *1 Pet. 2. 9. That ye should shew forth the praises of him who hath called you into his marvellous light*\*. It is a marvellous light in six respects. 1. Because it is strangely conveyed; it doth not come from the Celestial Orbs, where the Planets are, but from the Sun of Righteousness. 2. It is marvellous in the effect: This light doth that which no other light can, it makes a man see himself blind. 3. It is a marvellous light, because it is more penetrating; other light may shine upon the face; this light shines upon the heart, and enlightens the Conscience, *2 Cor. 4. 6. ---* 4. It is a marvellous light, because it sets those that have it a marveling; they marvel at themselves how they could

*Inferitur  
δαμασῶν,  
ad denotan-  
dam huius  
lucis excel-  
lentiam,  
Grot.*

could be contented so long without it ; they marvel that their eyes should be opened, and not others ; they marvel that notwithstanding they hated and opposed this light , yet it should shine in the Firmament of their souls. This is that the Saints will stand wondring at to all eternity. 5. It is a marvellous light, because it is more virtual then any other ; it doth not onely enlighten, but quicken, it makes alive those who *were dead in trespasses and sins* ; therefore it is elegantly called *Lumen vite, the light of life, John 8. 12.*

6. It is a marvellous light, because it is the beginning of the everlasting light. The light of grace is the morning-star which ulhers in the Sun-light of Glory.

Now then Christian, Canst thou say, that this marvellous light of the Spirit hath dawned upon thee ? when thou wert enveloped in ignorance, and didst neither know God nor thy self, suddenly *A light from Heaven shined round about thee.* This is one part of that blessed change which is wrought in the *effectual Calling.*

2. There is a change wrought in the *Will. Rom. 7. 18. To will is present with me.* The Will which before opposed Christ, now embraceth him ; the Will which was

was an Iron Sinew, now is like melting wax, it readily receives the stamp and impression of the holy Ghost. The Will as the *Primum Mobile*, moves heavenward, and carries all the Orbs of the affections along with it. The regenerate Will answers to every call of God, as the Echo answers to the voice, *Acts 6. 9. Lord, what wilt thou have me to do?* The Will now becomes a Volunteer, it lifts it self under the *Captain of Salvation*. Oh what an happy change is wrought here! before the the Will kept Christ out; now it keeps sin out.

3. There is a change in the *Conversation*. He who is called of God, walks directly contrary to what he did before he walked before in envy, and malice, now he walks in love; before he walked in pride, now in humility: The Current is carried quite another way, *Acts 13. 1. I have lived in all good Conscience.* As in the heart there is a *New Birth*, so in the life a *New Edition*. Thus we see what a mighty change is wrought in such as are called of God.

How far are they from this *effectual call*, who never had any change! They are the same they were forty, fifty years ago, as proud and carnal as ever; they have

have seen many changes in the times, but they have had no change in their heart. Let not men think to go to Heaven *per saltum*, to leap out of the Harlots lap into *Abrahams* bosom; either they must have a gracious change while they live, or a cursed change when they die.

3. He who is called of God, esteems of this call as the highest blessing. A King whom God hath called by his grace, esteems it more that he is called to be a Saint, than that he is called to be a King; he values his *High-Calling*, above his *High-Birth*. *Theodosius* thought it a greater honour to be a *Christian*, than to be an *Emperour*. A carnal person can no more value spiritual blessings, then a child can value a knot of Diamonds; he prefers his worldly grandure, his ease, plenty, titles of honour, before conversion; he had rather be called *Duke* than *Saint*; a sign he is a stranger to *effectual Calling*. He who is enlightened by the Spirit, counts holiness his best Heraldry, and looks upon his *effectual Calling* as his *preferment*; when he hath taken this degree, he is a Candidate for Heaven.

4. He who is effectually called, is called out of the World; it is an *Heavenly Calling*, *Heb. 3. 1.* He that is called of God

God minds the things of an Heavenly aspect; he is in the world, but not of the world. Naturalists say of precious stones, though they have their matter from the earth, yet their sparkling lustre is from the influence of the Heavens: So it is with a Godly man, though his body be from the earth, yet the sparkling of his affections is from Heaven; his heart is drawn into the *upper Region*, as high as Christ. He doth not onely cast off every *wicked work*, but every *earthly weight*; he is not a *Worm*, but an *Eagle*.

5. Another sign of our *effectual Calling*, is diligence in our *ordinary calling*. Some brag of their *high Calling*, but they lie idle at Anchor. Religion doth not seal Warrants to idleness. Christians must not be as the *Leviathan*, which is made to *play in the Sea*, Psal. 104. 26. Idleness is *Balneum Diaboli*, the *Devils Bath*; a slothful person becomes a prey to every temptation. Grace while it cures the heart, doth not make the hand lame. He who is called of God, as he works for Heaven, so he works in his trade\*. Now if upon search, you can find that you are *effectually called*, I have three Exhortations to you.

\* *Utrōsa de  
Spinis nasci-  
tur, ita &  
laboribus  
fructus ca-  
pitur juncun-  
dissimus.*

Eras.



## CHAP. XIV.

Three Exhortations to them who are called.

1. **A**dmire and adore Gods free-grace in calling you; that God should leap over so many, that he should pass by the wise and noble, and that the lot of free-grace should fall upon you! That he should take you out of a state of vassalage, from grinding at the Devils Mill, and should set you above the Princes of the Earth, and call you to inherit the Throne of Glory! fall upon your knees, break forth into a thankful triumph of praise; Let your hearts be ten-stringed Instruments, to sound forth the memorial of Gods mercy. None so deep in debt to Free-grace as you, and none should be so high mounted upon the Pinnacle of thanksgiving. Say as the sweet Singer, *Psal.* 145. 2. *I wil extol thee, O God my King, every day will I bless thee, and I will praise thy name for ever and ever.* Those who are Patterns of mercy, should be Trumpets of praise. Oh long to be in Heaven, where your thanksgivings shall be

M purer,

purser, and shall be raised a Note higher.

2. Pity those who are not yet called. Sinners in Scarlet are not objects of *envy*, but *pity*; they are under the power of *Satan*, Acts 20. 18. They tread every day on the Banks of the Bottomless pit; and what if death should give them a jog? Oh pity unconverted sinners. If you pity an Ox or an Ass going astray, will not you pity a Soul going astray from God, who hath lost his way, and his wits, and is upon the precipice of damnation?

Nay, not onely pity sinners, put pray for them: Though they curse, do you pray. You will pray for persons distracted; Sinners are distracted, Luke 15. 17. When he came to himself; it seems the Prodigal before conversion was not himself. Wicked men are going to execution; Sin is the Halter which strangles them, Death turns them off the Ladder, and Hell is their burying place; and will not you pray for them when you see them in such danger?

3. You who are effectually called, honour your high calling, Ephes. 4. 1. *I therefore beseech you, that you would walk worthy* \* of the vocation wherewith you are called. Christians must keep a Decorum; they must observe the τὸ πρέπον, what is comely.

\* Ἄξιως

comely\*. This is a feasonable advice, \* *O anima mea for-  
when many who profess to be called of God, yet by their loote incautelous walk-  
ing, they cast a blemish on Religion, excole, fa-  
whereby the ways of God are evil spoken, ciem orna,  
of. It is Salvians Speech, What do Pa- maculas  
gans say when they see Christians live scan- terce, mo-  
dalously? Sure Christ taught them no bet- res corrige;  
ter. Will you reproach Christ, and make dignam  
him suffer again, by abusing your Hea- sponsam  
venly calling\*? 'Tis one of the saddest omni nifi  
sights to see a man lift up his hands in te redde.  
prayer, and with those hands oppress; Austin.  
to hear the same tongue praise God, and \* λέγουσι  
at another time lye and slander; to hear Χεῖρὸν ἰνα  
a man in words profess God, and in works Χεῖρὸν ἀ-  
deny him: Oh how unworthy is this! δέησιν.  
Yours is an holy calling, and will you be Ignat.  
unholy? Do not think you may take li Epist. ad  
berty as others. The Nazarite that had Trall.  
a vow on him, separated himself to God,  
and promised abstinence; though others  
did drink Wine, it was not fit for the Na-  
zarite to do it: So though others are  
loose and vain, it is not fit for them who  
are set apart for God by effectual calling.  
Shall not Flowers smell sweeter then  
Weeds? You must be λαοὶ εἰς πλοῦτον,  
A peculiar People, 1 Pet. 2. 9. Not onely  
Peculiar in regard of dignity, but deport.*

ment. Scorn things that are fordid and heterogeneous to the Gospel. *Scipio* refused the embraces of an Harlot, because he was General of an Army. Abhor all motions to sin, because it will disparage your high calling.

Quest. What is it to walk worthy of our Heavenly calling?

Ans<sup>r</sup>. 1. It is to walk regularly, when we tread with an even foot, and walk according to the Rules and Axiomes of the Word. A true Saint is for *Canonical Obedience*, he follows the Canon of Scripture, as the Greek word is, *Gal. 6. 16. As many as walk according to this Canon* \*. When we leave mens inventions, and cleave to Gods institutions; when we walk after the Word, as *Israel* after the pillar of fire; this is walking worthy of our Heavenly calling.

2. To walk worthy of our calling, is, to walk singularly, *Gen. 7. 1. Noah was upright in his Generation.* When others walked with the Devil, *Noah* walked with God. We are forbidden to run with the multitude, *Exod. 23. 2.* Though in civil things singularity is not commendable, yet in Religion it is good to be singular, *Melancthon* was the glory of the age he lived in. *Athanasius* was singularly holy, he appeared

appeared for God, when the stream of the times ran another way. It is better to be a pattern of holiness, then a Partner in wickedness: It is better to go to Heaven with a few, then to Hell in the crowd. We must walk *Antipodes* to the men of the world.

3. To walk worthy of our calling, is to walk cheerfully; *Phil. 4. 4. Rejoyce in the Lord evermore.* Too much drooping of spirit disparageth our high calling, and makes others suspect the godly life to be Cynical and Melancholy. Of all Complexions Christ loves the Sanguine best: *Cassius* in his Hieroglyphicks speaks of a Dove, whose wings being perfumed with sweet Ointments, did draw the other Doves after her. Cheerfulness is a perfume to draw others to godliness. Religion doth not banish all mirth. As there is a seriousness without fowness, so there is a cheerfulness without lightness. When the Prodigal was converted, *then they began to be merry, Luke 15. 24.* Who should be cheerful if not the people of God? They are no sooner *born of the spirit*, but they are heirs to a Crown: God is their Portion, and heaven is their Mansion, and shall not they rejoyce? 2 Tim. 4. 8

M 3

4. To



4. To walk worthy of our calling, is to walk wisely. Walking wisely implies three things.

1. To walk warily, *Eccl. 2. 14. The wise mans eyes are in his head.* Others watch for our halting, therefore we had need look to our standing. We must beware not only of *Scandals*, but *Indecencies*, least by our indiscretion we open the mouths of others with a fresh cry against Religion. If our piety will not convert men, our prudence may silence them.

2. To walk courteously. The Spirit of the Gospel is full of sweetness and candour, *1 Pet. 3. 8. Be courteous, φιλόφρονες.* Take heed of a morose supercilious behaviour. Religion doth not take away civility, but refine it, *Gen. 23. 7. Abraham stood up, and bowed himself to the children of Heth.* Though they were of an Heathenish Race, yet *Abraham* gave them a civil respect. *St. Paul* was of an affable temper, *1 Cor. 9. 20. I am made all things to all men, that I might by all means save some.* In lesser matters the Apostle did yield to others, that by his obliging carriage he might win upon them, and catch them by an holy guile.

3. To walk magnanimously. Though we must be humble, yet not base. 'Tis unworthy

worthy to prostitute our selves to the lusts of men. What is sinfully imposed, ought to be zealously opposed. Conscience is Gods Diocess, where none hath right to visit, but he who is *The Bishop of our souls*, 1 Pet. 2. 25. We must not be like hot Iron, which will be beat into any form. A brave-spirited Christian will choose rather to die, then suffer the Virginity of his Conscience to be superstitiously deflowered. Here is the *Serpent* and the *Dove* united, sagacity and innocency; this *prudential walking* comports with our high calling, and doth not a little adorn the Gospel of Christ.

5. To walk worthy of our calling, is to walk influentially; to do good to others, and to be rich in acts of mercy, *Heb.*

13. 16. \* Good works honour Religion.

As *Mary* poured her oyntments on Christ; so by good works we pour our sweet oyntments on the head of the Gospel, and make it give forth a fragrant smell. Good works, though they are not *Causes* of Salvation, yet they are *Evidences*, When with our Saviour we go about doing good, and send abroad the refreshing influences of our liberality; now we walk worthy of our high calling.

Lastly, Here is matter of Consolation

M 4

to Vse ul

\* *ut vita  
ex sensu &  
motu dig-  
noscitur et  
ita fides  
op ribus.*  
Bernard.

to you who are effectually called, God hath magnified rich grace towards you; you are called to great honour, to be Co-partners with the Angels, and Co-heirs with Christ: This should revive you in the worst of times. Let men reproach and miscall you; set *Gods calling* of you, against *mans miscalling*: Let men persecute you to death, they do but give you a pa's, and send you to Heaven the sooner: How may this cure the trembling at the heart! What though the sea roar, though the Earth be unquiet, though the Stars are shaken out of their place, you need not fear; you are called, therefore are *sure to be crowned*.

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GODS



# GODS ETERNAL PURPOSE.

## CHAP. XV.

### *Concerning Gods Purpose.*

**T**He third and last thing in the Text, which I shall but briefly glance at, is, <sup>\* Signif.</sup> The Ground, and Original of our *Effectual* <sup>æternum</sup> Calling, in these words, <sup>†</sup> *πρόθεσις*, <sup>Dei bene-</sup> *According to his purpose*: *Anselm* renders it, <sup>placitum</sup> *according to his goodwill*\*. *Peter Martyr* reads <sup>†</sup> *πρόθεσις*, <sup>Anselm.</sup> *according to his Decree*; and <sup>†</sup> *πρόθεσις*, <sup>est decre-</sup> *so Beza* interprets it. This purpose, or decree <sup>tum Dei,</sup> of God is the fountain-head of all our spiritu- <sup>ab æterno</sup> al blessings <sup>†</sup>; it is *causa προωχμένη*, the im- <sup>sancitum</sup> pulsive cause of our Vocation, Justification, <sup>ex mera ip-</sup> Glorification; it is the highest link in the <sup>sus non</sup> Golden Chain of Salvation. What is the rea- <sup>scrutanda</sup> son that one man is called, and not ano- <sup>sed adoran-</sup> ther? it is from the eternal purpose of <sup>da volunta-</sup> God. <sup>te, Beza.</sup>

God. Gods Decree gives the casting voice  
in mans salvation.

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## CHAP. XVI.

*Shewing that all must be resolved into Gods  
purpose.*

*Use 1.*

**L** Et us ascribe the whole work of grace to the pleasure of Gods Will. God did not choose us because we were worthy, but by choosing us makes us worthy. Proud men are apt to assume and arrogate too much to themselves in being sharers with God. While many cry out of Church-sacrilege, they are in the mean time guilty of a far greater sacrilege, in robbing God of his Glory, while they go to set the *Crown of Salvation* upon their own head: but we must resolve all into Gods purpose. The Signs of salvation are in the Saints, but the Cause of salvation is in God. If it be Gods purpose that saves, then,

1. *Not Free-will.* The *Pelagians* are strenuous asserters of Free-will, they tell us that a man hath an innate power to his own conversion; but this Text confutes it,



it, our calling is according to Gods purpose. The Scripture plucks up the Weed of Free-will by the roots, *Rom. 9. 16.* It is not of him that willeth. All depends upon the *πρόθεσις*, the purpose of God. When the Prisoner is cast at the Bar, there is no saving him unless the King hath a purpose to save him. Gods purpose is his Prerogative Royal.

2. If it be Gods purpose that saves, then not merit. *Bellarmino* holds, that good works do expiate sin, and merit Glory; no, the Text saith, We are called according to Gods purpose: and there is a parallel Scripture, *2 Tim. 1. 9.* Who hath saved us, and called us, not according to our works, but according to his own purpose and grace. There is no such thing as merit: Our best works have in them both defection and infection, and so are but *splendida peccata*, glittering sins: Therefore if we are called and justified, it is Gods purpose brings it to pass.

*Object.* But the Papists alledge that Scripture for merit, *2 Tim. 4. 8.* Henceforth is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day. This is the force of their Argument, If God in Justice rewards our works, then they merit salvation.

*Resp.*

*Resp.* To this I answer, First, God gives a reward as a just Judge, not to the worthiness of our works, but to the worthiness of Christ.

\* *Debito-rem se fecit Dominus, non accipiendo, sed promittendo.* Aug.

2. God as a just Judge rewards us, not because we have deserved it, but because he hath promised it \* ; God hath two Courts, a Court of Mercy, and a Court of Justice: the Lord condemns those works in the Court of Justice, which he Crowns in the Court of Mercy: Therefore that which carries the main stroke in our salvation, is the  $\pi\rho\acute{o}\theta\epsilon\omicron\iota\varsigma$ , the Purpose of God.

\* *Opera praevisa non possunt esse causae Praedestinationis.* Pet. Mar.

\* *Deus elegit fideles ut sint, non quia jam erant.* Aug. de Praedest.

3. If the purpose of God be the Spring-head of happiness, then we are not saved for Faith foreseen. It is absurd to think any thing in us could have the least influence upon our Election\*. The *Arminians* say; that God did foresee that such persons would believe, therefore did choose them; and so they would make the business of salvation to depend upon something in us. Whereas God doth not choose us for faith, but to faith, *Ephes. 1.4.* He hath chosen us, that we should be holy; not because we would be holy, but that we might be holy. We are elected to holiness, not for it \*. What could God foresee in us, but Pollution, and rebellion? If any man be saved, it is \*  $\pi\rho\acute{o}\theta\epsilon\omicron\iota\varsigma$ , according to Gods purpose.

Quest.

*Quest.* How shall we know that God hath a purpose to save us?

*Ans.* By being effectually called, *2. Pet.* 1. 10. *Give diligence to make your calling and election sure.* We make our *Election* sure, by making our *Calling* sure. *2. Thes.* 2: 13. *God hath chosen you to Salvation through Sanctification.* By the Stream, we come at last to the Fountain: If we find the Stream of Sanctification running in our souls, we may by this come to the Spring-head of Election. When a mans eyes are so weak that he cannot look up to the Firmament, yet he may know the Moon is there, by seeing it shine upon the water: So though I do not look up into the secret of Gods purpose, yet I may know I am elected, by the shining of sanctifying grace in my soul. Whosoever he be that can find the Word of God transcribed and copied out into his heart, may undeniably conclude his Election.

*Use 2.* Here is a sovereign *Elixar*, or unspeakable comfort to them who are the called of God; their salvation rests upon Gods purpose, *2 Tim.* 2. 19. *The foundation of God standeth sure, having this Seal, the Lord knoweth them that*

that are his. Our Graces are imperfect, our comforts ebb and flow, but *Gods foundation standeth sure.* They who are built upon this Rock of *Gods Eternal Purpose*, need not fear falling away; neither the power of man, nor violence of temptation, shall ever be able to overturn them.

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**F I N I S.**

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*Books to be sold by Thomas Parkhurst,  
at the three Crowns, over against the  
great Conduit, at the lower end of  
Cheapside.*

**H**eaven and Hell Epitomized, or the  
true Christian Characterized.

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**Duty**



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our feelings with all men, change in all conditions, whether in Prosperity or Adversity, in all Companies, good or bad, in all times, on the Week day from morning to night, in all the day.

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